THE

MONTHLY JOURNAL.

VOL. VII.] BOSTON, JULY & AUGUST, 1866. Nos. 7 & 8.

FORTY-FIRST ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

THE forty-first Annual Meeting of the American Unitarian Association was held at the Hollis-street Church, Boston, on Tuesday, May 29, at nine o'clock, A.M.

The meeting having been called to order by the President of the Association, Hon. John G. Palfrey, of Boston, prayer was offered by Rev. Amos D. Wheeler, D.D., of Brunswick, Me.

The plan arranged for the meeting by the Executive Committee was stated by the President, and accepted by the Association.

The first business, then in order, being the choice of a Committee to nominate officers for the Association for the ensuing year, Rev. Dr. Wheeler moved that a Committee of Three be appointed for this purpose by the Chair; and the motion was adopted. The Chair then appointed to serve in this capacity, Messrs. William H. Baldwin and John J. May, of Boston; and Rev. Edward J. Young, of Newton Corner.

The Treasurer, Mr. Charles C. Smith, then presented the following, as his statement for the year ending April 30; and the Assistant-Secretary read the Report of the Auditing Committee, appended: —

Dr. TREASURER'S STATEMENT. Cr.

1865.		
April 29.	To Balance, per account rendered to date . . .	$14,265.28
1866.		
April 30.	To Amount of Receipts on sundry accounts; viz.,—	
	DONATIONS: From sundry persons and societies, for the general objects of the Association .	49,870.56
	ARMY FUND: Amount specially contributed for this object	82.22
	INDIA MISSION: Amount specially contributed for this object	636.00
	ANTIOCH COLLEGE: Amount specially contributed in aid of this Institution	1,930.00
	MEADVILLE THEOLOGICAL SCHOOL: Amount specially contributed in aid of this Institution	150.00
	MIDDLE AND SOUTHERN STATES: Amount specially designated for use in this section of the country	2,079.50
	WESTERN STATES: Amount specially designated for use in this section of the country . . .	75.00
	NATIONAL CONFERENCE: Amount received toward the expenses of this Body	11.67
	MONTHLY JOURNAL: Amount received from subscriptions and sales	1,795.02
	MERCHANDISE: Amount received from sales of books, tracts, &c.	2,088.72
	TEMPORARY INVESTMENT: Amount received from bonds, &c., held on this account . .	109,010.00
	INTEREST: Amount received on Temporary Investments	6,082.87
	INCOME OF GENERAL FUND	999.75
	INCOME OF GRAHAM FUND.	717.08
	INCOME OF KENDALL FUND	125.70
	INCOME OF PERKINS FUND.	722.00
	INCOME OF LIENOW TRUST-FUND	328.00

1866.			
April 30.	By Amount of Payments on sundry accounts; viz.,—		
	NEW-ENGLAND STATES: Amount expended in this section of the country to aid in the erection of churches	$5,050.00	
	For missionary expenses . . .	3,337.50	
			$8,387.50
	MIDDLE AND SOUTHERN STATES: Amount expended in this section of the country to aid in the erection of churches.	$500.00	
	For missionary expenses . . .	5,615.27	
			6,115.27
	YONKERS CHURCH: Amount paid over at the request of contributors in New York . . .		1,000.00
	NEW-YORK UNITARIAN ASSOCIATION: Amount contributed in aid of this Body		3,000.00
	NATIONAL CONFERENCE: Amount paid toward the expenses of its first session		223.18
	WESTERN STATES: Amount expended in this section of the country to aid in the erection of churches .	$2,400.00	
	For missionary expenses . . .	6,747.53	
			9,147.53
	PACIFIC COAST: Amount of missionary expenses		2,847.02
	INDIA MISSION: Amount paid on this account .		2,784.67
	ARMY FUND: Cost of Books and Tracts for distribution in the Camps and Army Hospitals, &c.		3,991.17
	ANTIOCH COLLEGE: Amount paid over to this Institution		7,030.00
	MEADVILLE THEOLOGICAL SCHOOL: Amount contributed in aid of this Institution . . .		1,650.00
	LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS: Amount of their expenses . . .		38.45
	MONTHLY JOURNAL: Cost of Paper, Printing, &c.		8,185.60

		$190,919.37
April 30. To Balance brought down		$7,638.19

BOSTON, May 28, 1866. — The undersigned, a Committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1866, have attended to that duty, and report that it is correctly cast and properly vouched; that the cash balance in his hands on that day was $7,638.19; that the funds held by him on account of the Association are the General Fund, amounting to $13,100; the Perkins Fund, amounting to $8,000; the Kendall Fund, amounting to $2,000; the Lienow Trust Fund, amounting to $3,300; and temporary investments costing $26,258.75; and that satisfactory bonds and certificates for the same were exhibited to us, according to the annexed schedule.

WILLIAM CROSBY.
F. H. PEABODY.

MERCHANDISE: Cost of Books, Stereotype Plates, &c.		11,243.50
EXPENSE: Rent of Office, Salary of Secretary and Assistant Secretary, cost of altering and fitting up new Rooms, &c.		7,658.96
REAL ESTATE: Cost of house in Chauncy Street		16,000.00
PROFIT AND LOSS: For sundry small items chargeable to this account		7.40
GENERAL FUND: Amount invested on this account		200.00
INCOME OF LIENOW TRUST-FUND: Amount added to the principal of this Fund	$37.50	
Amount paid to Treasurer of the Benevolent Fraternity of Churches	290.50	328.00
AID TO THEOLOGICAL STUDENTS: Amount paid to Students at Meadville	$372.00	
Amount paid to Students at Cambridge	200.00	572.00
TEMPORARY INVESTMENT: Amount paid for Bonds, &c., purchased on this account		90,483.75
INTEREST: For amount of accrued interest on Bonds, &c., purchased for temporary investment		2,387.18
By Balance carried to new account		7,638.19
		$190,919.37

BOSTON, April 30, 1866.

E. and O. E.

CHARLES C. SMITH, *Treasurer.*

[*Extract from Schedule annexed.*]

Amount of General Fund	$13,100.00
" " Perkins Fund	8,000.00
" " Kendall Fund	2,000.00
" " Lienow Trust Fund	3,300.00
Cost of Temporary Investments	26,258.75

The Secretary, Rev. Charles Lowe, then read portions of the following Report: —

FORTY-FIRST ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

The year which closes to-day begun under favorable circumstances previously unparalleled in the history of this Association. By the able and earnest efforts of the former Board, and the noble liberality of the friends of our cause, the present officers of the Association entered upon their duties, not cramped by a poverty of resources, and doomed only to look upon opportunities which they were powerless to improve, but with means at their command sufficient to enable them to engage with spirit in their work.

The first few weeks of the year were, however, marked with disappointment. The chosen Secretary, who as President had done so much to infuse new life into the Association, and who had so won the confidence of the denomination, that at the Annual Meeting they elected him in spite of his decided and unequivocal refusal, felt obliged to persist in his declination.

As soon as was possible, an arrangement was effected which seemed to the Committee the best then practicable for supplying the vacancy thus occasioned, and the organization of the Board was completed. This organization consisted in a division of the Committee into various subcommittees, to each of which a special department of the work was assigned, and whose examination and report was requisite in order to bring any subject before the Board for action.

It was not long after our organization that we were called again to meet a serious loss in the death of one of our number, who, while widely mourned and missed in the many positions of usefulness and honor it was given him

to fill, could have been nowhere more truly mourned and missed than on this Committee, to whose affairs he had always, since his connection with it, given his most hearty service, and who had learned to rely greatly on his wise counsels and his willing aid.

WORK OF THE YEAR.

It will be impossible, without occupying too much time, to give any thing like a detailed statement of the work of the year, which, however, it is less important to do inasmuch as the record of the meetings of the Executive Committee, which is regularly published in the "Monthly Journal," has already made this known. It will therefore be our purpose, in this Report, to give simply an outline of the work, mentioning in detail only more important or exceptional appropriations; and to mark out the general policy which has been pursued, with such suggestions as the year's experience may lead us to offer. We will first mention the more conspicuous or exceptional expenditures, and then consider the work under general heads, as indicated by the subdivision of the Committee.

ANTIOCH COLLEGE.

The first appropriation made, after the organization of the Board, was towards the securing of Antioch College. It is not necessary, in explaining the reasons for this appropriation, to speak of the importance of that institution; but it is interesting to repeat that the appropriation was made at a critical period of its history. It was represented to the Board, that, unless, before a day then close at hand, a given sum were raised, the opportunity of securing the College to liberal influences would be lost; and that, after

every effort, there was likely to be a deficit from the required amount. Under these circumstances, the Committee voted to give five thousand dollars, and to lend, if necessary, for the period of six months, ten thousand dollars more.

The loan was never called for; but the timely gift of five thousand dollars relieved the anxieties of the friends of the College, and proved, as they said, the key-stone of the arch, in the consummation of their difficult and generous labors. Afterwards two thousand and thirty dollars were paid in to the Association, with the condition made by the donors, that the amount should be immediately paid to the College; but this was in no proper sense a gift of this Association.

BUILDING IN CHAUNCY STREET.

It was immediately apparent, that the single room which was then occupied by the Association was wholly inadequate to the increased work that was to be done. It had to serve as the office of two secretaries, the meeting-place of committees, the place for packing books and tracts, the gathering-place for friends of the denomination, and the other uses which grew out of the work of the Association. Accordingly, the Finance Committee were instructed to procure more suitable accommodations. Many months were spent in the vain attempt to find a place the rent of which would warrant them in securing it; and they finally decided, as the best and most economical plan, to purchase the building in Chauncy Street which has within a few weeks been occupied for the purposes of the Association. The Committee believe, that, such is the rapid increase in the value of real estate in that locality, it is not unreasonable to expect that it will entirely offset the interest on the investment, and cancel our rent.

It is the hope of this Board, that, besides affording convenient facilities for the operations of the Association, these rooms may be of general service to the denomination. They desire, so far as the accommodations allow, to offer its conveniences to affiliated organizations connected with our body; to furnish here religious periodicals, and whatever may help make the rooms attractive to our brethren, both clerical and lay, who may desire to come together; and, in short, to make it answer in some measure the purpose which they hope, through the liberality of our people, may some time be more fully realized — in a yet larger and more suitable building — of a Denominational Home.

"MONTHLY JOURNAL."

The "Monthly Journal" has been more widely used than in former years, by not only furnishing it to subscribers, but by sending it gratuitously to persons in all parts of this country and abroad, — out of the denomination, as well as in it; pains being taken, of course, to ascertain those who would be likely to welcome it.

At present, 13,500 copies are issued regularly every month: 140,500 copies have been circulated during the year.

The "Monthly Journal" has been edited by the Secretary of the Association; and the plan has been followed in its management, which was submitted by him in the September number, by which it is especially devoted to the two objects of illustrating the doctrines of Liberal Christianity, and of promoting the practical purposes of this Association. There is reason to believe that it has been a valuable instrumentality, both in disseminating our views, and in bringing many to an acquaintance and sympathy with our workings, and so to helpful co-operation with us.

OUR DENOMINATIONAL PAPERS.

It was represented to the Board, early in the year, that the "Christian Inquirer" had been supported mainly through the liberality of friends of the cause in New York; and that there was need of assistance, in order to place it upon such a footing that it could answer the demands of the denomination. Accordingly, in August, the Board appropriated three thousand dollars to the Unitarian Association of the State of New York, with the understanding that the sum should be used for the better establishment of this paper.

A few months later, the "Christian Register" passed into the hands of an Association of gentlemen whose only motive in purchasing it was their interest in the cause of Liberal Christianity, and who were ready to incur the expenditure which an individual could not be expected to afford in order to make of it a first-class religious newspaper. These gentlemen did not ask for direct pecuniary aid; but they proposed that the Association should subscribe for a certain number of copies, to be used for distribution, as a missionary agency, under the direction of the Association. This the Board voted to do, and subscribed for fifteen hundred copies the first three months, and two thousand copies the next three months. The whole amount thus appropriated has been $2,275, and a full equivalent has been received in copies of the paper.

The improvement in these two papers — which the Association has been, so far, instrumental in aiding — has been one of the most gratifying results of the year. Neither of them has any connection whatever with this Association as its organ or otherwise; and the money advanced to them was carefully given in such a way as to avoid even the

semblance of a control of the papers, or responsibility for them. They are most important instrumentalities for our cause; but this Association receives and values their free and impartial criticism, as well as their able support.

Having thus mentioned the more exceptional appropriations, we proceed now to consider the regular branches of our work as defined by the subdivisions of our Board; and, first, that which is in the care of the Committee on —

PUBLICATIONS.

This branch of our work has been regarded as relatively the most important. The great scarcity of ministers has put a limit to the possibility of effort in the direction of missionary enterprise and the establishment of churches, and has compelled us to give more attention to the opportunity of influence which is offered absolutely without limit, through the instrumentality of the press. A variety of hindrances occurred, however, owing especially to the uncertainty as to the kind of rooms we were to occupy; so that a considerable portion of the year passed away before any definite arrangements were made. It was not until December that it was finally decided; and, in estimating the work accomplished, it must be regarded the work of five months rather than of a year.

The arrangement was, that the Association should take into its own hands the manufacture of its books, with the right also to sell or distribute them in any way (except to Bookselling Firms, with whom it should deal only in the way of exchanging publications); while it was agreed with Messrs. Walker, Fuller & Co., of Boston, and James Miller, of New York, that they should be the medium of offering our publications to the trade, and should have their imprint upon them; and such liberal terms were allowed

them as, together with their personal interest in the cause, should insure their efficient co-operation.

After the arrangement was concluded, a considerable time elapsed before much could be done. Many of our books were out of print, and no complete list could be offered. The first work was to issue new editions of such books, out of print, as it was deemed expedient to publish, including "The Altar at Home;" "Christian Doctrine of Prayer;" "Foregleams of Immortality;" "Theological Essays;" "Studies of Christianity;" Dr. Eliot's "Doctrines of Christianity;" "Regeneration;" "Wilson's Unitarian Principles confirmed by Trinitarian Testimonies;" "Seven Stormy Sundays."

Besides this, we have purchased the plates of the Works of Dr. Channing, and have issued an edition.

We have purchased the plates of Dr. Noyes's "Translation of the Prophets," with Notes (which the author carefully revised, and to which he added a new introduction of ninety-one pages), and have published an edition.

We have also purchased the plates of Dr. Noyes's "Translation of Job," and an edition will be published as soon as the residue of the former edition is sold.

We have purchased the plates of "The Formation of the Christian Character," and its "Sequel," by Rev. H. Ware, jun., and have published an edition from them.

We have purchased the plates of the "Memoir of Henry Ware, jun.," and shall issue an edition as soon as the residue of the former edition is sold.

We have received, from the late Rev. Dr. E. B. Hall, as his dying bequest, the copy-right of the "Memoir of Mrs. Mary L. Ware."

We have published a volume of "Sermons for Children," by Rev. Dr. A. P. Peabody.

We have published a volume entitled, "Truths and Errors of Orthodoxy," by Rev. J. F. Clarke, D.D.

We have received, as a gift, from the author, the plates of a volume of sermons, by Rev. Dr. Bellows, which will be published whenever a proposed revision is completed.

We have received, as a gift, from the Committee on Publications of the First Parish in Portland, the plates of Rev. Dr. Nichols's "Hours with the Evangelists."

We have in preparation an edition of Mr. Andrews Norton's "Reply to Strauss," with added notes considering Strauss's later objections.

We have purchased, for distribution, copies of Dr. Hedge's "Reason in Religion," and Dr. Clarke's "Hour that Cometh," &c.; copies of the "Memoir of the Controversy on 1 John v. 7;" copies of the Works of Dr. Dewey; and we have agreed to take, as a help to its publication, copies of Rev. Dr. Furness's Translation of Schenkel's "Characterbild Jesu," whenever the work shall be issued.

We are aware that some have complained that we have not increased yet more largely our list of publications, and some which are no doubt worthy have been urged upon us; but we have preferred to err, if at all, on the side of caution, especially inasmuch as our list, as it already appears, is so varied and complete.

We have also published editions of thirty-two of the tracts in the old series, and of a tract entitled "A Statement of Faith;" and have purchased part of an edition of a tract called "What do Unitarians Believe?" by Rev. S. J. May; and have arranged for a new series of tracts, on important topics, to be prepared by some of the best writers and thinkers in our denomination. Seven of these have already been issued.

The distribution of these tracts has been gratuitous, and has been chiefly in answer to direct application, either from our own brethren who have desired them for circulation, or from persons who have wished to become ac-

quainted with our views. In all, over forty-five thousand tracts have been distributed during the year.

We have also taken and distributed a number of copies of the "Christian Examiner," "Monthly Religious Magazine," and "Sunday-school Gazette."

A large-paper edition of our army tracts was issued, in order to gratify those who might desire to keep in an attractive form what had served so interesting a use.

In regard to the circulation of these books, it remains to be seen whether the arrangement which has been entered on is the best; and we regard the action of this year as mainly experimental. Three plans were proposed when this arrangement was under consideration.

1. That the Association should include a Book Concern, and assume all the functions of a publishing house. This may yet be found expedient; but it had once been unsuccessfully tried, and it was not deemed advisable to attempt it, at least until the present gratifying position of our affairs as regards our annual funds shall become fully assured as a permanent condition.

2. That this whole department of our work should be given over to a regular publishing firm. This plan was decided against, on the ground that it would not be possible for an ordinary publisher to carry on efficiently such a business as ours, which, in order to realize its largest usefulness, must be, in a great degree, unremunerative.

3. The arrangement finally resolved on and effected. This, it was thought, would, in some measure, by combining, test the other two plans. On the one hand, the publishing firms would have every reasonable inducement to use their methods, giving us the benefit of having our publications on their catalogues, and introducing them to the trade; while, on the other, the Association could try the value of its own independent ways.

As soon as the books that had been out of print were ready, a catalogue of our publications was prepared, with the prices affixed. This catalogue was published on the cover of the "Monthly Journal," and sent, besides, separately to our ministers and others, accompanied by a circular, with the intimation that to any who would act as agent for the sale of our books, a liberal commission would be allowed. We have also, to a limited extent, employed canvassers to sell our publications.

As yet, comparatively few have interested themselves to aid in our efforts thus to circulate our literature (though perhaps as many as could have been expected in so short a time). But, wherever either a minister has earnestly undertaken it, or an active canvasser has gone, the success has usually been very great. In single societies, books to the amount of one or two hundred dollars have been very readily sold.

The fact is that the families of our own denomination are very scantily furnished with our religious books; and it only needs that they should be made to feel the importance of having them for themselves and their children, or for lending to others (as would be very easy if some one in every parish would take it in hand), and then that the books should be conveniently offered, — in order to create for our publications a very large demand.

But, outside of our own denomination, our books are meeting a welcome and exerting an influence which are very gratifying, and are increasing every day. As yet, this is not such that we can count on any considerable sale; but letters come to us from all parts of the country to assure us of the power which they are exerting where they chance to be read. In order to avail ourselves of the opportunity of influence which is thus offered, we have given our publications where they were likely to be of

service. These donations have been chiefly to libraries and institutions, but also (through Rev. Mr. Huidekoper and others) to individuals, in cases where it seemed advisable.

It is our design (as implied in the terms of our arrangement with the firms with whom we are associated) to effect exchanges of our publications for other books suited to advance the interests of Liberal Christianity; and we hope, in this and other ways, gradually to add to our list a varied and rich collection of other publications than our own. We repeat our belief, however, that at present, for the main purpose which we ought to have in view, — viz., that of extending and illustrating our doctrines of religion, — the books which we have are by no means inadequate.

The want of a well-selected literature for the young, for the use of our Sunday schools, has received the serious attention of the Committee; and, during the year, under the auspices of this Board, an association of ladies has been formed, called "The Ladies' Commission on Sunday-school Books," who have taken in charge the preparation of a list of books suited to Sunday schools.

The Committee look upon this movement with great interest and confidence, and believe that the result of the labors of this "Commission" will be of great and lasting service to our Sunday schools and our homes. The great thoroughness of their method renders the work necessarily slow, but all the more valuable. They have been induced, by the urgent request of those who are anxious at once to replenish their libraries, to furnish to the Secretary a partial list of books already examined and approved; but those who know their admirable method will not be surprised or impatient to learn that the preparation of any satisfactory catalogue will be considerably delayed.

The other principal work of the year — that of missionary enterprise, and of aid to churches — has been subdivided according to the locality. And first the

WORK IN THE NEW-ENGLAND STATES.

We deem this a very important section, as a field for our efforts. If we measure indeed by the promise of speedy and startling results, the estimate would be otherwise. There is the same difference in the social and religious, that there is in the material, soil: and whereas in New England we must pick out the unoccupied places between the rocks, and then, after hard toil, be content with moderate crops; in the West, the rich deep loam lies spread out in great acres, needing only seed in order to wave with a plenty nowhere else to be excelled. It is when we measure by influence, that New England holds the place of importance to us which we have affirmed. It has been estimated that one-third of the population of the United States can trace their origin to New-England parentage, and even this is hardly a measure of the influence which has in former times gone from it over the land. The direction of the stream of influence has not yet essentially changed. From New England, still go out school teachers, professional men, enterprising mechanics and farmers and merchants, who occupy leading positions in places where they go; and they are likely to be tenacious of the principles in which they were reared. Probably no New-England minister has been settled an average number of years, who cannot now point to former parishioners in almost every State in the Union. And it has been interesting to notice, that, in almost every instance during the year, where movements have been made towards the formation of a Unitarian Society, in any part of the land, the movement

has been started, and the appeal for aid been forwarded, by some men or women from New England, who wish to establish in their new homes the privileges of the old. It is thus with a view, not to sectional culture, but to the widest establishment of our views, that we are inclined to attach the first importance to our work in New England.

This work has been as follows: We have given aid, in support of preaching, to twenty-three feeble societies. We have aided six societies in building churches. We have supplied preaching, for one or more Sundays, in about twenty places where no Unitarian Society has ever been formed. During the summer vacations, we secured the services of many of our best ministers to perform missionary service, with very gratifying results. We have joined with the Maine Unitarian Conference in supporting a general Missionary for that State, whose whole time is devoted to visiting places where openings occur, circulating our books and tracts and papers, and such other work as occasion may present.

In other localities, settled ministers have been encouraged to go out to places accessible from their homes, having their own pulpits supplied by this Association. In some instances, promising societies have thus been organized; and we hope this service may be more generally undertaken by our brethren.

In certain cases, societies whose means are too small to enable them to give a reasonable salary to a pastor have been encouraged to unite with the nearest society of our faith, and share the services of one minister, by so arranging the time of service that he can attend to both. We think this plan may be tried with advantage in many places, and so remedy, in part, the lack of men and the inadequacy of ministerial support.

THE WESTERN STATES.

We have spoken of New England as a prominent source of the influence which is to shape the activities of our country, and the place where they are largely trained; but it is obvious enough, that the theatre where these activities are to be exercised must be more in other portions of our land, and especially in the West, with its vast territory and wonderful resources. We cannot consider the rapidly accumulating population of that great section without seeing how immensely important it is, that no opportunity should be lost of supplying every possible influence to shape aright the conditions by which its institutions and character are now being moulded and determined for generations to come.

Accordingly, the Committee have listened with interest, and responded so far as they have been able, to the appeals which have come to them from the West.

We have given aid to fourteen societies: we have employed, for longer or shorter periods, ministers as missionaries in various parts of the West: we have aided two societies in building churches: we have supplied preaching in twenty-six towns or cities where no Unitarian Society existed; in fifteen of which, it has led to permanent organizations. It would be impossible, without either making invidious distinction, or else lengthening unduly this Report, to speak in detail of these operations.

We have been compelled to withhold our aid from many more proposed attempts than we have been able to assist, chiefly from the impossibility of finding men willing and competent to carry them on; and some of those that were deferred are among the most promising of all. So that

the magnitude of the opportunity is by no means described by the statistics of our operations.

The results of our effort in the West have been varied, but, in the main, encouraging beyond our expectations. Indeed, where they have not been successful, it has generally been owing to causes other than a want of adaptedness of our views, or the reality of the opportunity. Every new attempt has helped to confirm our sense of the unlimited extent of the field which is open there for Unitarian Christianity.

We believe that the assertion is literally true, which was made by one, who, from his position and character and long acquaintance with the West, has the best right to speak with authority, — viz., that, in any place of tolerable size and with elements of growth, given a minister of fair ability, of true Christian character, and earnestness, and *persistency* (willing, that is, to stay through the period of discouragement which usually succeeds after the first excess of enthusiasm), and there is certain to be established a strong and prosperous Unitarian Society.

Among the encouraging incidents of this work, we would mention that the society in Winona, Minn., after using all reasonable effort among themselves to secure money to build a church, applied to us, and received an offer from us of a loan, without interest, for a term of years, of two thousand dollars; or, if they preferred, a gift outright of nine hundred dollars. The circumstances were such, that this appropriation was cordially made, and there was no reason why they might not honorably have received it; but, finding afterwards, that they might, by still further sacrifice and exertion, raise the money among themselves, they nobly released us from the obligation, and left us free to use the money for other opportunities.

This work at the West has been very perplexing and

difficult. Whatever of success there may have been in the management of it has been greatly due to the wise and unwearying service of Rev. C. A. Staples, of Milwaukie, who, as member of the Committee on the West, has generously devoted to this business an amount of labor which has been so great, that we consider it proper to deviate from our usual practice of avoiding personal mention of individual members of this Board. Feeling as we do the value of his service, we desire most earnestly to express our sense of the obligation he has laid upon us and the denomination.

WORK IN THE MIDDLE STATES.

In the Middle States, we have afforded aid to fourteen societies, and have employed, for longer or shorter periods, thirty ministers, as missionaries in connection with the various enterprises in which we have borne a part. At Ithaca, N.Y., — which is to be the seat of a large university, — we have supported preaching during the year, and hope to see established a Unitarian Society. In Vineland, N.J., and Wilmington, Del., movements have been started, promising a good result. In various other places, favorable opportunities exist, and have been partially improved. In Washington, the Unitarian Society had become so much weakened by the experiences of the last four years, that they finally leased their church, and abandoned the hope of sustaining by themselves the burden of a service. They applied, however, to this Association; and the result was the withdrawal of the lease of the church, and the sending, one after another, several of our ministers, who have supplied for them from December until now. The importance of the movement has been continually more apparent. The number of permanent residents who would support a

Society is comparatively small; but there are other elements which render this, as a missionary post, one of the most important in the country. There are visitors of influence and intelligence from all parts of the Union many of whom, during the past winter, have heard for the first time a Unitarian sermon, and have manifested great interest in our views. There are in the various departments several thousands of young men, many of whom would be gathered into a church of our faith, and some of whom have already formed themselves into a "Washington Unitarian Association," for the purpose of aiding in the spreading of our views. Other denominations have considered the place so important, that some of them are preparing to spend largely in the erection of churches and the support of preachers. Our own denomination, either through this Association or otherwise, must soon decide to what extent they are willing to do the same. The Board feel, that, at any rate, the assistance they have been enabled to give, during the past winter, has been fruitful of important results.

SOUTHERN STATES.

We have had the service, for a longer or shorter period, of eight ministers in the Southern States.

In Nashville, Tenn., a society was gathered by Rev. Mr. Sanborn, which was discontinued, for the time, only because of the want of a suitable minister to conduct it. Rev. John Ellis labored as missionary in another part of Tennessee, during a portion of the year.

In Richmond, Rev. Mr. De Normandie gathered a small society, and we have ample assurance of the value of his service. In Wilmington, N.C., Rev. Mr. Thurston has conducted a large free school, attending besides to various

duties growing out of the necessities of the people, white and black, and has usually preached on Sunday, either in the colored churches, or on board a government vessel. In Charleston, S.C., our mission was continued, under Rev. Mr. Stebbins, until circumstances occurred which have been fully explained in the "Monthly Journal," which led to its abandonment. In Augusta, Ga., Rev. Mr. Edes has, as our missionary, conducted evening schools for colored people; preached as opportunity has afforded; has performed much work as minister at large, and has edited a paper, called "The Loyal Georgian," which has exerted a good influence in the State. In New Orleans, the society has in part depended on us for aid; and, under Rev. T. L. Eliot and Rev. John Cordner, has been so strengthened and harmonized, that, with perhaps some further aid from this Association, there is every reason to expect that it will become an important centre of Liberal influence throughout that region. Besides sending these missionaries, we have through their hands expended in physical relief to the people at the South, black and white, a considerable sum of money, given to us for that purpose. We have distributed tracts and papers, and have placed our publications in several institutions.

We have arranged for the preparation of tracts suited for the freedmen, to be published by us, and circulated through the channels at our command. It was our hope, that, before now, they would have been ready for our use.

In estimating the importance of this work in the South, if we measure only by the success in the formation of societies, or by any permanent and tangible results, it has been comparatively fruitless. But we consider this a short-sighted view of work like ours; and our expectations, as fully explained in the "Monthly Journal" for December, have been generally confirmed.

ARMY MISSION.

Although the war had ended before the beginning of our year, the armies were only gradually disbanded; and the cessation of hostilities only gave to the soldiers, while waiting for their discharge, the more time and disposition for reading. The operations of many charitable associations, also, were too speedily suspended; so that our work in the army was at no time more active than during the early period of the present year.

PACIFIC COAST.

Indirect appeals had been made to us to send out a missionary to the Pacific Coast. Rev. C. G. Ames was engaged early in the autumn, with instructions to co-operate with Rev. Mr. Stebbins and the society in San Francisco, in case they should ask it; but, if they should not need and expressly desire him, he was instructed to act as missionary in that broad field which seemed to open in other parts of California and Oregon. He has been detained to act chiefly in aid of Mr. Stebbins; and recently, by assuming full charge of the society in San Francisco, has enabled Mr. Stebbins to make a visit to Oregon. Letters have been received announcing the result of this visit.

The Baptist and Methodist churches were thrown open to him, in Portland, in that State; and he preached three times every Sunday, during his stay, to crowded audiences. Before he left, a Unitarian Society had been formed, four thousand dollars in gold had been raised for the purposes of the organization, and an earnest call extended to one of the most valued of our brethren.

INDIA MISSION.

The Board have availed themselves of many opportunities to test the value of our India Mission, and are fully persuaded of its importance, and of the admirable fitness of Rev. Mr. Dall for that difficult position. Small appropriations have been made, in addition to the amount paid for the salary of the missionary, in order to enable him to use his printing-press for the circulation of papers and tracts.

THEOLOGICAL EDUCATION.

We have given for purposes of theological education, chiefly in connection with the institutions at Cambridge and Meadville, the sum of $2,222.

GENERAL MISSIONARY OF THE ASSOCIATION.

The work of the year has developed the great importance of having some minister of ability and discretion to go out under the direction of the Association as circumstances may require; and the Board deem it fortunate, that they have engaged for this important service Rev. W. P. Tilden, who will enter upon its duties as soon as he is released from his present connection.

It remains to offer some remarks and suggestions, growing out of the experience of the year; and, first, in regard to —

THE EFFECT UPON OUR CAUSE OF THE UNPRECEDENTED LIBERALITY ON THE PART OF OUR CONGREGATIONS, AND THE PROSPECTS OF ITS PERMANENCY.

It is gratifying to report, that, notwithstanding the large contributions to our funds, there never has been a year, since the beginning of our denomination, when so many

enterprises have been carried on, in connection with individual parishes (such as paying church debts, building or enlarging churches and vestries, increasing ministers' salaries, and the like), as during the year which has just closed. We said, "notwithstanding" the large contribution to our funds: it would be probably more accurate to say, *because of it.* Repeatedly have our ministers and laymen assured us, that the successful raising, in their societies, of the unusual amount, as their proportion of the general contribution, created such a feeling of confidence in themselves, and ardor in the work, that it was easier immediately after it to effect some long-desired project of their own. "There is that scattereth, and yet increaseth."

Moreover, in addition to what has been done in individual societies for their own benefit and increase, there have been given by our congregations for general uses, since April of last year, — Antioch College, $103,000; Christian Register, $15,000; Western Conference, $6,000; Boston Fraternity of Churches, $22,920; Children's Mission, $42,000; Sunday-school Society, about $2,500; Freedmen's Aid Societies, $30,000; besides other missionary objects, not easily reckoned, but amounting to several thousand dollars.

It was generally affirmed, that the second year's attempt would probably determine the fact, as to whether this amount of liberality could be permanently relied on. In order to secure this year's contribution, we have made no exertion, except to use, as wisely as we could, the money given last year, and to make known to the public exactly how we used it. We believed that our only part was to let our people see whether or not the work was such that they desired to carry it on, confident that if it approved itself they would not be wanting.

We would, however, gratefully recognize one great

source of help to us, — viz., that active participation of laymen in the affairs of the denomination which was inaugurated at the meeting in Hollis Street, in December, 1864, and organized at the New-York National Convention. Through most sections of New England, the delegates from our parishes to this Convention have been called together with the ministers; and to them our work has been explained, and they have taken measures to secure the collections from their churches. The President and Secretary of the National Council have also given us invaluable aid. Both have attended many of the local conventions to which we have referred; and they have given the whole weight of their influence and the powerful stimulus of their energy and earnestness, heartily and most effectively, in aid of our cause.

The result of the year's collections will not, in the aggregate amount, equal that of the previous year; but we think it, on the whole, even more encouraging.

Last year, the amount was swelled by a few very large contributions, which were known at the time to be excessive, regarded as annual collections: where these were then given, the sums this year have naturally been even smaller than would usually be sent. With the majority of our parishes, the sum this year has been an increase of last; and, what is more important, the work has been more nearly universal. In 1860, which was a fair sample of years before the war, only forty societies contributed directly to the funds of the Association. Last year, the whole amount was given by one hundred and forty-one societies. This year, thirty-seven have already given which did not give last; and, if present assurances can be relied on, there are few, if any, that contributed last year that will not join in the contributions of this. When it is remembered, that almost the whole list of Western churches

are omitted, as preferring to contribute to the Western Conference, whose whole operations are concurrent with ours, it will be seen that we are approaching more nearly to the realization of that unity of action, in the consciousness of which is the certainty of strength.

USES FOR MONEY.

The question is often asked, whether there is really an opportunity to use annually, with real advantage to the cause, so large a sum as one hundred thousand dollars.

In answer to this we would say, that, after such careful selection as the Board has exercised, the number of enterprises which we have encouraged, and to which we are either actually or virtually *pledged*, will require for the coming year an outlay of thirty-six thousand dollars. Reckoning on any thing like the last year's development of opportunity, we may estimate twenty thousand dollars as by no means an exorbitant amount to meet demands that we can hardly refuse to answer; leaving us little for such possible movements as present themselves to us as opportunities which we long to seize, but on which our means do not allow us to venture.

It would be easy to enumerate enterprises of this kind, already in mind, sufficient to require the expenditure of more than we dare to dream. Thus, the opportunity in the city of Washington is such that some of our wisest and most experienced men, who have examined it (men accustomed to weigh well their words), have declared (some of them with almost the earnestness of a demand), that, at the least, twenty-five thousand dollars ought to be given in addition to what will there be raised towards the erection of a church. Again, at Ann Arbor, there is

a similar pressing demand. The rare opportunity of influence is hampered and weakened by the want of a suitable place of worship; and our able missionary, with the opportunity of reaching many of the eleven hundred young men at the University, is earnest in his claims for a liberal expenditure there.

Nor are these, by any means, solitary cases. Many of our large cities and University towns are so ripe with similar opportunities that there come to us continually like appeals, with the almost certain promise that our most liberal outlays would bear fruit a hundred-fold. The Report of the Young Men's Christian Association, in the city of New York, estimates that there are in that city 111,091 young men between the ages of fifteen and thirty, drifted there from all parts of the country, with no homes, nor connection with any religious organization. This condition of things is, no doubt, paralleled in every such community; and it suggests to us — believing, as we do, in the fitness of a faith like ours to win those young men to higher views of life, to save and ennoble them, and to qualify them for the great service of their age — a possibility of effort which is almost paralyzing by the very intensity of its stimulus.

In fact, our opportunity for using money, with the almost certain prospect of ample return, is limited only by the want of men to engage in the work.

WANT OF MINISTERS.

The scarcity of men for the ministry is a matter which demands the serious attention of the denomination. On every hand, we are hampered in our work, and obliged to let slip opportunities for action, solely for want of men,

ordained of God, and full of earnest spirit, to enter upon them. It is hard to explain, satisfactorily, the causes which have led to this deficiency, when almost every other profession is overstocked. Undoubtedly, it is in part owing to the insufficiency of ministers' salaries, to the precarious tenure of their office, the risk of finding no occupation at all, the frequent uncomfortable dependence on the caprices of a few malcontents in a parish, and the other like circumstances which are so commonly enumerated. But, estimate these hindrances as highly as we may, there is no one of them, nor any combination of them, which need weigh against the Christian ministry to a young man of true earnestness and of *real promise*, — the young men whom alone we need. Such young men are sure to find a comfortable support, possibly an ample one, and, at any rate, an opportunity for usefulness, varied, as much as his own capacity will allow, by all the side avocations and philanthropic and social activities which connect themselves with the minister's office, — such an opportunity as no other profession can so readily place in his way.

That there are difficulties and trials in the profession it is useless to deny; but, in the fresh remembrance of these last few years, when so many thousands of our young men threw themselves, in the ardor of their patriotism, into all the dangers and privations of war, it would be wrong to suppose that these difficulties are what deter them. Much more likely is it true, as was said by a sagacious brother recently, that there is supposed by young men to be too much tameness and *too little of the excitement of difficulty* in the profession for them to be attracted by it. He said that the majority of the best young men at Andover Theological School go there *intending to be missionaries to the Heathen!* It was the love — natural to noble young men — of the excitement of danger and privation incident to

that life that won them to the ministry. No, it is not the difficulties of the profession that prevent it from being filled. It needs only that its opportunities be rightly understood — its opportunities for heroic self-sacrifice, for arduous and responsible duty, no less than for honor and pleasant service — in order to turn into it the laborers we need. It is for ministers, for Sunday-school teachers, for parents, to do a service to our cause by influencing young men, of the right kind, who may be within their reach.

In connection with this subject, we beg to add a suggestion in regard to the methods of preparation for the ministry. We believe, that one of the greatest sources of discouragement against entering the profession is the fact, that many able and excellent graduates of our schools, apparently well furnished and qualified, fail to please parishes, and to receive a settlement. We believe, moreover, that these men thus fail from a want of certain qualifications which are necessary to make them attractive; and that this want is, usually, the lack of that kind of practical efficiency, and those pulpit gifts, which are of more value to success in the profession than our present system of instruction seems to apprehend. These qualifications are just as susceptible of culture as any other of our faculties, and they are as truly important to the minister as the study of theology itself.

As regards the help which this Association can render in filling the ranks of the ministry, we counsel liberality in affording pecuniary aid to those who need it, while pursuing their education. But we would advise a careful exercise of this liberality. We would not give aid to those who, much as they may find it convenient, can do without it: not only because this is taking from those who need it more, but because the receiving of aid, though entirely consistent with true manliness when the need is real, is likely, if indulged without such absolute necessity, to

engender a spirit of dependence which is a blight on the character, and is almost the only evil quality which the ministry, as a profession, is said peculiarly to foster. And, secondly, we would only bestow aid upon those whom it is really advisable to encourage. We think there are many who have entered the ministry, and failed, who would have been eminently useful in other pursuits, and who would have been blessed by any hindrance or discouragement which should have turned them away.

With these points of caution, we deem it one of the best uses of our money to aid young men in preparing for the ministry; and it is worthy of consideration also, whether it may not be expedient to afford this aid, not only to those who are theological students, but to those who are in their preparatory studies, and who have a fitness and an inclination for the ministry.

A yet more important step, however, towards securing young men for our pulpits is that which has been prominently in view in several of the enterprises of the past year, — viz., supporting able ministers of our faith in places where young men are being trained.

IS THERE A LACK OF MINISTERS?

But we have often been met by the assertion, that we have already more ministers than can find places; and we are referred to the number of unsettled ministers on our January List.

We reply, that this list conveys a wrong impression, inasmuch as it includes among the unsettled ministers, not only those who are seeking a settlement in vain, but those who have had stated and more or less permanent engagements; those who, by reason of age or other considerations, do not care to preach; and those who have turned to other

vocations. Out of our three hundred and forty ministers, the number (so nearly as we can ascertain) of those not employed, who are really desirous of settlement, is fourteen. We doubt if any other profession can show so small a proportion of its members who are unwillingly out of employ.

We share in the regret which is felt, that some are thus unemployed, and among them those eminently qualified for the pastoral office. It is one of the inexplicable things connected with our oversight of the affairs of the denomination, that these men are not eagerly sought for by our parishes. But it is wrong to maintain, that we ought not to speak of the lack of ministers while these are unemployed. As well, when we hear the demand for settlers and laborers that goes out from America over all the world, bringing thousands upon thousands every year to pour over our great area, and develop our resources, and find for themselves and their families an occupation and a home, if we find, nevertheless, men in all our towns and cities, capable, intelligent, and willing to work, who, for some reason, have not drifted right, and cannot tell where to earn their bread, — as well might we point to them, and say, that this alleged demand for more population is all a fraud, and bid all this tide of prosperous immigration cease, until every one of these unemployed and unsuccessful ones shall have found a place! Brethren, the need is real! The field is white, and the laborers are few!

OUR POLICY.

It may reasonably be expected, that the first year of action, with reference to our enlarged scale of effort, should have enabled us to work out and state a certain line of policy as to future operations. If, however, our

year's experience has taught us any thing, it is that no such definite line of policy can be marked out and kept, and that every opportunity must be considered by itself, and with reference to the possibility of making it available. It is easy to say what it would be most desirable to do, and to make a scale of opportunities on the basis of their relative importance: but we must regard, not only the importance of the position, but the possibility of finding a man qualified to fill it; and it may be, that, when some opportunity of the first importance is offered, among those whom it would be possible to secure for entering upon it are only men admirably qualified for certain positions, but who, in one like that in view, would be sure to fail. Or again it may be, that in some place, considered itself of secondary importance, such an earnest spirit is shown, and such interest in a particular minister, that it seems almost a providential beginning when they apply to us for temporary aid. Many such reasons as these have caused us often to neglect what we knew to be the best openings, and to help and encourage those which were less important. So, again, as was represented in the last Annual Report, our province would seem to be, rather the possession and holding of important posts than the skirmishing, — such as is done so effectively by some other sects. And yet, the lack of men to hold such permanent posts; the peculiar adaptedness of certain men to do just this work of skirmishing; the opportunity of securing, for occasional service of this kind, settled ministers operating in regions near their homes; and the fact that we have abundant literature, which is so important an instrumentality in this method of activity, — these considerations have led us to adopt, to a considerable extent and with good success, the policy which we agreed, a year ago, was little consonant to our habits and our abilities.

Many other similar considerations may be mentioned: so that, in short, our policy has been to adapt our work, as far as possible, to the nature of our circumstances; and sometimes it has led to an utter contradiction of our theories of what is best.

OUR DENOMINATIONAL POSITION.

There is only one point more to which we desire to refer in this Report, and that is one which is now the object of general interest, — viz., our denominational position.

In England, some of the most prominent men of our body are strenuously advocating the relinquishment of our distinctive name, in order to secure a broader position. There are many in our own country who sympathize with such a desire.

The matter has been practically brought to our consideration by the fact, that, in almost every new movement towards the establishment of a Society, especially at the West, the gathering is composed not only of professed Unitarians, but of members of other branches of the Liberal Church; and it is natural to wish to satisfy the predilections of these, by organizing under some comprehensive name. Accordingly, in many instances, even where the Unitarian element has been the strongest, and where all the aid needed from without has come from this Association, the name "Unitarian" has been waived, and they have organized as an "Independent" church. In almost every such instance, the result has been unfortunate. Not only has there been a temptation to forfeit that positive character which is the essential requisite to religious edification, but misunderstandings and divisions, and signs of narrowness, have arisen, — such as could never have occurred if our distinct name and government had been

assumed, with the broad freedom and comprehensive spirit which its policy includes. And our experience has convinced us, that, even if we look only to the securing of the broadest Christian liberty, we shall be led to a more distinct and steady adherence to our own denominational independence.

We recognize with the largest sympathy all branches of the Liberal Church, of whatever name. We have usually refrained from entering places where one of them had pre-occupied the ground, unless there was room for both; and have encouraged the Unitarians to join the other movement, and be satisfied with that. In all the enterprises with which we have been concerned, we have encouraged such a course that it shall be understood of us, that, while positive and earnest in our Christian faith and purpose, there shall be no Church where more perfect liberty is found. We would not be *exclusive*, but, to the largest degree consistent with an earnest faith, *inclusive*. Further than this, we do not think it well at present to go. The time may come when a different course may be desirable; but now we believe, that our true course is not to yield, but to preserve and to strengthen our distinctive position!

The times are pregnant with new systems, all tending towards liberal ideas, each characterized and designated by some particular phase of experience and thought; while there is the great mass of the unchurched, some time to be reached by a rational faith, but not yet roused from the indifference which has been the first result of the breaking away from rejected creeds, and therefore now attached to no system, but nebulous and undefined. We concur in the belief and prayer, that, in the great Church of the Future, these may all be one. But, in order to this, the true course is not for each of the forming bodies or systems to

dissolve itself into the nebula! The course of development is not in the direction of nebulosity. It is rather for each of the systems to strengthen its own cohesiveness and importance. Then, whichever one of them it be that has in it the best elements of permanence and attractiveness, to that both the other systems and the nebula itself will gravitate, till it shall absorb, and, in turn, be modified by, all the rest. The union will not be nebulous, but compact of all!

Or, what if the result shall be, that, considering the differences of tastes and temperaments and habits of thought, a diversity is needed, and so the systems never merge, but remain distinct? It will only be following the analogy of the natural universe; it will not be inconsistent with true harmony: only, this will not be that of uniformity or identity, but like the harmony of the spheres!

In regard to the name "Unitarian," we have no such blind attachment to it as to fail to perceive, that many better names could be chosen; and, indeed, we should be unwilling to adhere to it, if we must accept its inherent meaning as a type or expression of our position. But, as with all other names, its etymology or analysis is nothing. *If it is the name for us as a religious body, then (just as if it were any other word) it means whatever we are or come to be.* There may have been a time when the name was a hindrance. Now it certainly has become a power; and not only have we no reason to be ashamed of its associations and its history ourselves, but we believe that under it, better than under any other, we can now go on to our work and our victories for God and the truth!

We submit this statement and these suggestions, with our fervent wishes for the prosperity of this Association.

After the reading of the Report, Rev. Charles Brooks, of Medford, rose and spoke as follows: —

REMARKS BY THE REV. CHARLES BROOKS.

Mr. PRESIDENT, — I rise with pleasure to ask if some action may not be taken by this Association in favor of the education of four millions of freedmen, whom slavery has kept in abysmal ignorance; and of a yet larger number of "poor whites," whom selfish slave-owners have kept in a state of degrading and ruinous duress. The plan is this, — to shower the manna of knowledge upon every inhabited acre of our Union, so that every mind may daily go forth and gather what it needs.

Distinguished members of Congress inform us, that the bill, now before them, for the establishment of a *Bureau of Education*, can be passed this year, if the people will send them petitions from every part of the country. Knowing this, steps have been taken, during the last six months, to send them; and I am happy to say, that letters, received from several States, assure us that the friends of the cause are preparing for a decisive movement. To mention a few facts: Four or five months since, we received, from a stranger in St. Paul's, Minn., a letter asking for our publications. They were sent; and, in a few weeks afterwards, the legislature of Minnesota memorialized Congress. A few days ago, we received a letter from North Carolina, asking for our draft of memorials. They were sent; and we may soon hear of a convention of five thousand freedmen at Wilmington petitioning Congress. Before Congress rises, we expect to get a million of petitioners. What step can they take so full of common sense, social justice, and American republicanism? Their lives and fortunes are bound up in the question. Drafts of memorials have been sent to the leading Colleges, Normal Schools, Union Leagues, Literary Societies, and Legislatures of the Union; and those heard from speak as Governor Curtin, of Pennsylvania, does in his letter, — that he will do all he can to aid the cause. He has made some sound and patriotic speeches in its favor; and our respected Chief Magistrate of Massachusetts writes us,

that he has read our memorial, and thinks it excellent; and then adds, "I see no reason why the legislature might not look into the subject, and memorialize Congress." The three thousand school-teachers of Massachusetts, who met in convention in Boston, voted unanimously to memorialize Congress. The National Teachers' Association, which met in Harrisburg, Penn., voted to do the same. State Educational Conventions, recently held in Illinois, in Michigan, and Indiana, have taken the same step; and we hope for a National Convention at Washington.

Thus we find, that, through Congress, the public mind begins to meditate upon the momentous problem of free schools for the United States; and the patriots and Christians, in Congress and out, who most fully comprehend the problem, are most fully convinced of the necessity of action, and that now is emphatically the fulness of time for the advent of this national benefactor. Slavery kept the word *education* out of our national Constitution: now four millions of freedmen ask for its introduction. They now ask of us bread: shall we give them a stone?

Let me close with this question: Will the American Unitarian Association join the company of petitioners, and memorialize Congress for the establishment of the Bureau of Education which is now under consideration by the House of Representatives?

At the close of his remarks, Mr. Brooks moved that a Committee of five be appointed by the Chair to take this subject under consideration, and adopt such measures as they might deem expedient to bring it before Congress. This motion was adopted; and the Chair subsequently announced the Committee, as follows: Rev. Charles Brooks, of Medford; George B. Emerson, of Boston; Rev. Frederick H. Hedge, D.D., of Brookline; John Kneeland, of Roxbury; and Benjamin Pitman, of Somerville.

The President then called upon Rev. John F. Moors, of Greenfield, to speak upon the aspects of our cause in the New-England States.

ADDRESS OF REV. JOHN F. MOORS.

Mr. President, — At the suggestion of the Committee, I have been asked to say something to the Association to-day respecting the missionary-work in New England, especially in the smaller towns and villages, where there is no Unitarian Society, or only a small and feeble one struggling for existence. I know it is very gratifying for us to hear how many societies have been established, during the past year, through the West; but I believe there is great danger that we overlook the demand that is made upon us here at home. There is always danger that we overlook that which is near, in favor of that which is more remote. Distance always lends this enchantment. We read and hear of these movements in distant States, and see only their most favorable and cheering aspects, when we know all about the discouragements of the society in our own village, all about its human and earthly elements; and therefore we always find it easier to raise money to carry on an effort in the West, a thousand miles away, than we do to raise money to sustain a society in our own community. It is not Mrs. Jellyby alone who never sees any thing nearer than Africa. There are a good many who are always inclined to this telescopic philanthropy; and it is for that reason that I want to speak an earnest word in behalf of the little societies scattered here and there throughout our New-England villages.

It may seem, sir, of very little consequence whether some struggling society in a little country village in Massachusetts or New Hamphire is sustained or not; but you will remember, sir, that from that little society there is going out every year, from its sanctuary and its Sunday school, a stream of young life to recruit the life of the great cities of the East, or to swell the tide that is filling the great West. When, sir, your missionary goes to the West, and attempts to establish a new society there, to whom does he go? on whom does he rely? where does he look for that nucleus around which his society is to gather? He looks first to the men and women of New-

England birth and education; to those who have received their intellectual training in our New-England schools; to those who have received their spiritual training in our New-England churches, and who, at the West, surrounded by material wealth, pine constantly for the sanctuary and the home of faith which they have left behind. I believe it was only last year that Mr. Staples, of Milwaukee, told us here that one half of his society was made up of people of New-England origin; and what is true of his society is true of the Unitarian Societies of the West generally. They look for their nucleus to the men and women of New-England birth and education. So it has been, and so it must be. To cut off these little societies, to let them die out for the want of a little timely succor and sympathy, is to dry up the very sources of the life of our friends of the West; it is to deprive your missionary at the West of the very materials on which he is to depend for the success of his work.

There is another consideration. We hear a great deal now of the dissatisfaction there is in existing churches in regard to the old forms of worship and the old creeds. I suppose there is a great deal of that dissatisfaction. I see the signs of it almost every day, especially among the young men with whom I am brought into contact. I suppose there is this dissatisfaction; and I suppose there is quite as much of it, if not more, in New England than there is anywhere else in the country. So far as we depend upon that dissatisfaction as an element of our success, we find that in New England as much as we find it anywhere. So far as my observation goes, there is not a single village in New England where there is not a large liberal element that wants to be organized, and wants expression; and, so far as I can judge, there is hardly a town of any considerable size in New England where a Liberal Society might not be established at a much less cost of time and labor and money than in towns of corresponding size out of New England. Look at Montpelier, as an illustration. Two years ago, no one ever thought, so far as I know, of having a Unitarian Society there; but our Brother Allen went there, less than two years ago, hired a hall at his own expense (with no call from any man, but with a call from the living God), and now he has a

prosperous, live society, and a beautiful church edifice, — the best in the town. What he has done by his devotion, by his energy, and his tact, other men, with like elements of success, could do in very many other places.

Then, there is a large and increasing number in all our country towns, who are outside of all church influences. We have a duty to them; for there are multitudes of these men, whom we can reach, who will be drawn to us when they are repelled from others. It is our work to go out and reach them, even though we must go to the hedges and by-ways to find them. Even though they may lack culture, we must go to them, because we have the everlasting gospel to deliver. We must go to them, because they have souls to be reached, instructed, lifted up, and saved.

But the great question, after all, is, How are we going to accomplish any missionary work in New England? One of the special means by which this is to be done, is by the liberal circulation of our religious literature. I believe, we have a literature that is worthy of a very extensive circulation; but its character is such, that it appeals very largely to the men and women of culture. We need a class of literature that shall appeal more directly to the great mass of the people around us. I will not say, that very much of our literature is over the heads of the people; but it seems to me, that it often is not in the direction of the people's thought. As I understand it, our young men and our young women are drawn one after another into revival meetings, and they are sought out by men and women of the Orthodox and Episcopal Churches, and attempts made to proselyte them to other modes of faith and other forms of worship. What we especially need is something that shall meet more directly the demands of the religious life among our young people. It seems to me, that there are two books that we ought especially to circulate throughout the length and breadth of New England. One is that old but good book of Dr. Ware, upon the "Formation of Christian Character;" and the other, Dr. Peabody's book upon "Christian Doctrine." I should depend more upon these two books for good, in any of our country towns, than almost any others, — than any others, indeed, that I know of.

Then let me say, too, that a great deal can be done by judicious efforts in preaching in towns where there is no religious society. Let it be done by a settled minister in the neighborhood; you, sir, sending some one from the Association to supply his pulpit for the time. In that way, a great deal of good can be done. Then let there be found, in all our towns, some man or woman who will consent to be the nucleus around which the Liberal element shall be gathered, and who shall receive our literature, and see that it is circulated. But, after all, I suppose that the great want among us all to-day — what would do us more good than all else — is an increase of the religious life. We have heard a great deal, these few years past, about raising money, — and none too much, I presume; but we must all be assured, that the mere raising of money, and spending it, are not going to build up living churches. We must have more of the religious life in our pulpits and in our pews; and, when we have that, we can depend upon that to secure the home; and, when the home is secured, we may hope that this demand for ministers, of which we hear so much, may be met and answered.

The President then called upon Rev. Alfred P. Putnam, of Brooklyn, N.Y., to give some account of the condition of our denomination in the Middle States: —

ADDRESS OF REV. A. P. PUTNAM.

I am asked to speak of our cause in the Middle States. Others, who have resided in that section of the country, could speak from longer acquaintance and wider observation than myself upon this subject. I have only been there about two years. Yet, from my residence in Brooklyn, and from various missionary excursions I have taken into New-York State and New Jersey during that time, I may possibly have something to say which will not be regarded as unsuited to the hour and the call.

Let me say then at the outset, that much has been done

of late, by the Association and by our own churches, to give a new impetus to our cause in that section.

Our ministers of New York, Brooklyn, and vicinity, have formed a Pastoral Association to meet once a month for fraternal interviews, and to attend to various matters of business pertaining to the welfare of our churches, and to Liberal Christianity in our neighborhood. These meetings have been well attended by the brethren, and have been found pleasant and profitable.

There has been formed, also, a Sunday-school Teachers' Association, to which belong the superintendent and teachers of our New-York and Brooklyn Sunday schools. The pastors of the churches are also members, and have been actively interested in the organization. Regular meetings have been held for discussions of questions and subjects bearing upon the cause of Sunday schools. These meetings have been held alternately in New-York and Brooklyn, and have invariably been attended by a good representation of our teachers from both cities. A new and helpful interest has thus been awakened amongst us, in the Christian instruction of the young.

During the winter, a series of lectures by the ministers of our churches has been given at the Cooper Institute, with a view of interesting people in the city of New York more extensively in the doctrine of the Liberal Faith. These lectures were attended by audiences ranging from five hundred to fifteen hundred. During the eight evenings of the course, about five thousand of our tracts were distributed at the door of the hall. The series was considered a marked success, and has been the subject of much attention and remark in our community. The lectures were subsequently repeated in Brooklyn; and are now, each Sunday evening, continuing their mission in the little church at Yonkers.

The "Christian Inquirer" has during the year changed (it is believed, for the better), its outward form; and now enriches its columns with the productions of a fresh corps of contributors, while it is still written for by the pastors of our several churches. It is under the immediate control of an editor, whom the New-York Association employs to write for it, and

gather materials for its weekly issues. We think that no one of its constant readers can fail to be struck with the fresh, strong, liberal, and racy tone by which it is now characterized. Its subscription list is constantly, although gradually, increasing. It is hoped that agents may soon be employed to extend more widely its circulation.

The office of the "Christian Inquirer" is now no longer at 111, Broadway, but has been removed to the bookstore and publishing establishment of James Miller, 522, Broadway. Here also is the office of the "Christian Examiner," and here too is kept a large assortment of the books and literature of our denomination. Mr. Miller's store is thus constituted a kind of headquarters of our Liberal Church in that vicinity. Enterprising, public-spirited, gentlemanly, and interested in the wider diffusion of our faith, as he is, Mr. Miller will not fail to render our cause a signal service; and well deserves the cordial sympathy and generous patronage of all our friends who can find it in their power to extend him their encouragement.

It is a decided advantage and comfort to us thus to have these varied interests centred at such a place, and to feel that we have such a pleasant denominational resort and finely-situated rallying point. In the work which we ought to do in those two cities and in the Middle States, it will be found a convenience and help of great importance. No effort we put forth to strengthen ourselves in that great metropolis should arouse any jealous fear in the East. Here the Liberal churches are strong and numerous, and such they must inevitably remain. There our churches are flourishing indeed; but they are few. They ought to be doubled in number to-day; and might be, had we only the right men to come and preach to the large numbers who would gladly hear. There are New York and Brooklyn, the one with a population of 900,000, and the other with a population of 400,000, with more than half of the whole still practically unchurched, having a multitude of not less than 200,000 young men between the ages of fifteen and thirty. What a place is this for our missionary enterprise! My friends Bellows and Osgood can tell you better than I, how all important it is that New York should still more be made to feel the

aggressive power of our faith; while I know that were a good, able, earnest man to go to Brooklyn, and begin the work of founding a third church of our name in that city, some two or three miles from the river, he could hardly fail of success.

If now we go beyond the limits of these two cities, the indications are also of a most encouraging character. Our long-established and prosperous churches in the several States, I need not refer to. But there are smaller societies and new movements that should not be passed by. There, for instance, is Yonkers. A little more than a year ago, it was without a minister, and burdened with nine thousand dollars debt. Some of our churches assisted it in its struggle to free itself from its burden. The effort was successful, and the little church called to its pastoral care one under whose lead and influence it returns this spring to the treasury of the American Unitarian Association the sum of $350. Our Rochester friends, stimulated and aided by one who has returned to them after a long interval of separation, have rebuilt the church that was wasted by fire, and are now happy again in the enjoyment of their own chosen pulpit ministrations. At Ithaca and Ilion, in New York, Unitarianism has been preached for the first time during the last year; nor would it be difficult to establish in both places a Unitarian church, if men could be found to settle there as permanent laborers, and to continue the good work that has been so cheeringly begun. Ithaca, especially, presents a fine opportunity to us, as containing, in its population of seven thousand, a good number who are friendly to our views, and as being the future seat of the State University, projected by Mr. Cornell, a resident of the town. The Association has sent its missionaries to preach in Vineland, N.J., and Wilmington, Del., where, in each place, twenty or thirty families have been found interested in our views, and ready to do all in their power to aid in organizing a Liberal church. Several of our leading ministers have also supplied the Unitarian pulpit at Washington, during the winter, where they have created an unwonted interest in the truths we hold so dear. Northumberland, Pa.; Germantown, Pa.; Albany, N.Y.; and other places in the Middle States, — have witnessed also an increased development of Unitarianism

under the ministries and fostering care of our excellent brothers laboring there.

But, when we think what a vast field Providence opens to our denomination in that section of the country, we feel almost ashamed to mention, as we have done, these (comparatively speaking) insignificant things that have been accomplished. The opportunity presents itself, not alone in the cities of New York and Brooklyn, but throughout the Middle States.

New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia, embrace a territory of 111,796 square miles, and a population of about nine millions of souls. Yet although it is so vast in extent, so populous with inhabitants, and so characterized, as it is, by all the elements of our higher American civilization, there are to be found within its limits only some twenty-five churches of our own faith. New York has sixteen; Pennsylvania has five; New Jersey has one; Maryland has one; Delaware has one; District of Columbia, one; if we include in this list the new movements at Vineland, Wilmington, Ithaca, and elsewhere. In these States, other denominations have 12,784 churches. We have only twenty-five. A population of about nine millions in several of the old, free, enlightened States of the North; and yet only twenty-five religious societies that bear the Unitarian name, or that are enrolled in our denominational record!

And yet there are scores of places in the Middle States where Unitarian churches could be successfully planted to-day, could men be found to preach; places where, as yet, no Unitarian churches have ever been known. It is hardly too much to say, that a Liberal church could be founded in almost every large town or city in the North. In New York, there are ten or twelve towns or cities, that range in population from ten thousand to twenty-five thousand, where there is not a single Unitarian society; but where individuals or families are known to reside, who are in sympathy with our views, and who would be glad to hear them preached. Such are Utica, Oswego, Newburgh, Poughkeepsie, and others.

In New Jersey, there are almost as many towns and cities of equal size, of which the same may be said.

A still better opportunity is doubtless open to us in Pennsylvania. It should no longer be the case, that such a city as Philadelphia, with a population of more than six hundred thousand, should have but one church of our communion.

When I was in Vineland some weeks ago, a friend of the new movement there told me he had not known of there being other Unitarians than himself and family in the place, when one day he chanced to speak of these matters to a neighbor; and, to his surprise, found that he also shared the Liberal view. They wondered together, if they could find others who thought as they did. They made the effort, and succeeded. Then they began to talk about forming a society. They organized a Sunday school, applied to the Association for preachers, and thus sprang up the vigorous and hopeful movement there, to which reference has been made. Yet Vineland has a population of only seven thousand.

It shows what might be done, and what ought to be done, in other places. For scattered through all the towns and villages, cities and hamlets, of the Middle States, and all the Free States, are those who sympathize with our views; and who either stay away from church, or else go to church under protest. The first class, having outgrown the dogmas and creeds of other years, can find no comfort in hearing them still set forth from the pulpit; and therefore they fall out of the habit of church attendance. Many of these are consciously Unitarians, and others are unconsciously so. When they chance to listen to the words of our preachers, the word meets with a glad and grateful response in their hearts. This is the form of Christianity which seems rational, and they joyfully welcome it. These are our brethren in the Lord; and we are under peculiarly strong and affecting obligations to reach them and help them, if we can.

The other class think and believe the same, but still attend the churches of other denominations. There are no Unitarian churches within their reach. These they would prefer to attend; but they cannot. They feel that they ought to go somewhere. They must have a place of worship for themselves and their families. Perhaps, indeed, they are members or

communicants of the churches with which they are associated. They have subscribed to the creed. Yet they do not believe it. They have come to reject what in honesty they once accepted, or else they have outwardly accepted it, while inwardly they disbelieved it. It may be that they were swept into the church on a strong tide of emotion, as many are swept in now under the influence of a revival, only to find at last, that they did not sufficiently consider to what they were giving their assent. Perhaps the minister lent his aid in making the creed seem less formidable than they now see it to be. Parental influence, family associations, numbers, fashion, prestige, — all combined, perhaps, to give their help. Now there is the consciousness that all is not right. No ingenious effort to accommodate the mind to the creed, or the creed to the mind, can make it right. There is a lie somewhere. There is no rest for persons like these; and there is no real truth in them until they sunder the tie, and stand right in the sight of their own conscience and of God. There are throughout the country (who can doubt it?) immense numbers of this class, who, were more liberal churches placed within their reach, would gladly avail themselves of the opportunity. Unitarianism has towards all these a vast mission to fulfil, in restoring right relations in the religious world, and in giving peace and comfort to thousands on thousands who are now suffering under the awkward circumstances and the twinges of conscience which I have described. The Middle States, as well as other parts of the country, present their claim for such a service on the part of our body. The leaven of Liberal thought and feeling has more and more extended its influence throughout that section of the country; and the time is now come for our churches to do their divinely appointed work.

Let it not be thought that all this is urged with a view of merely adding to the list of our Unitarian churches, and swelling our outward denominational triumphs. Leave the gross, unspiritual thought to those who are capable of it. Here are multitudes of people, some of whom are inadequately ministered to, and others of whom are not ministered to at all. Other churches cannot reach them, — cannot satisfy them. In the providence of God, the Liberal Church it is that has in

trust the glorious faith which they need, and desire to enjoy. It is not to gain any vulgar sectarian victory, but to do good to human souls, that we engage in this missionary enterprise. One additional church increases (by so much, to be sure) the number of our churches, as given in the "Monthly Journal." But it does more and better. It gathers in the unchurched and dissatisfied families and individuals of the place where it is founded. It ministers to them of God's truth, and opens to them the precious consolations of religion. It furnishes a sacred home for them and their children and their children's children, to keep and comfort them in the way of life. There is no better way of doing good in the world than by planting churches where they are needed, and supplying them with faithful pastors. What we need as a denomination is still more of the spirit of Paul, who, glowing with heavenly zeal in the work of his Master, thought it no vulgar or worldly service to go forth into the nations, and establish, wherever he could, churches in the name of the Crucified; and not until we catch the same spirit and enthusiasm, — the enthusiasm of humanity, — shall we be worthy of our heritage and our calling, while it will be given to others to enter the field, and gather the mighty harvest which we refuse to reap.

The cry comes up stronger and yet stronger, every year, for men to enter the ministry and to engage in the work of preaching our glorious faith in our country. When we see what fields are open to us, and how urgent the appeal, we are stirred with a kind of divine impatience; and feel like collaring every young man of noble promise whom we meet, and marching him into the ranks. We ought — we ministers — to go home, every one of us, and preach to our people on this subject; and see if we cannot induce parents thus to consecrate some of their sons, and the sons themselves voluntarily to turn from the allurements and emoluments and honors of secular life, and devote themselves, in such a country and age as ours, to the proclamation of a rational and liberal Christianity, and to the redemption of the world from sin and error.

One word more: There is a mission in the Middle States which has all-important relations to the country at large, and

which ought to enlist the interest and support of our whole body. Our brethren who have been at Washington all agree, that an opportunity is afforded us there at the capital, such as never before has been given. With a population of more than sixty thousand, with six thousand clerks connected with the various departments of the Government, with the assembled rulers and legislators of the people, gathered from all parts of the country, it presents, under the new order of things, a most important point for missionary effort. The words there spoken, the influences there imparted, are borne back to every part of the nation by visitors and officials. The Congregationalists and Methodists are already moving to establish missionary churches there, of their respective faiths. The Liberal Church of America should do the same, building a handsome edifice, and supporting the best preaching there we can command. This seems the one immediate and most pressing duty of the hour, — a duty urged upon us by a just feeling of denominational pride; an honorable desire to be represented there with other sects at the capital of the nation; and a sacred wish to make our common country the complete possession of Him whose right it is to reign.

ADDRESS OF REV. J. F. W. WARE.

Rev. John F. W. Ware, of Baltimore, said: I am not one of the regularly appointed speakers. I had no thought, when I came into the house, of speaking before this Association, at whose meetings I never yet have spoken: but the manner in which, apparently, the work has been laid out, shows me that we of the South are somewhat "left out in the cold;" and it seems to me to be incumbent upon me to say a single word with regard to that part of the country, and of the prospects and interests of Unitarianism in it.

I am the only one of the Unitarian clergy, located in that region of country called the Southern States; and I think that my position affords me some opportunity of seeing and knowing things as they are, and things as they are to be. In the city of Baltimore, we have to contend against the indifference of a large portion of the religious community, who are satisfied with

things as they have been; and I think that what is true of Baltimore is true of the South in general. There is not that spirit of religious interest and inquiry at the South, that there is said to be at the West; there is not the same opportunity to be heard there, that there is at the West. We have also to contend against our name. There are two things that operate fearfully against our faith at the South. In the first place, its doctrinal name, — "Unitarianism;" and, in the second place, its political name, — "Unionism." The two things that meet me daily and everywhere are these two facts, — that I am a Unitarian, and that I am a Yankee. There is no foothold in the South, to-day, for the Unitarian faith. You were told here, a year ago, by one who has more years than myself, and more power of public speech, that the South was waiting to embrace our form of truth. It is not so. Before the truth, as we hold it here, is to make its way into the ears — much more the hearts — of the people of the South, we have to send to them the spelling-book and the newspaper. They have got to be educated up to a point where they shall be ready to hear; which they are not to-day. I have had, in the city of Baltimore, during the last winter, a large number of the prominent representatives of other denominations to hear me. Casually looking over my little parish record-book the other day, I noticed this fact, that, of the number of families now connected with our society, there are thirteen who were not of it when I went to them, eighteen months ago; and, of these thirteen, some have been drawn to me because I am known as an unqualified Yankee Unionist, and others because they have outgrown the faith of the denomination in which they were brought up. There are in that city to-day, and there may be found in other places, I doubt not, many persons who are with us in faith, if they only knew it. And there is still another class, — those who are with us in faith, but who do not dare to take the name "Unitarian." I have had persons come to me, and say, "I believe what I have heard from you, but I cannot take the name of Unitarian. My friends are against it; my position forbids it." The name is against us, — decidedly against us there. There the position I have to assume in the community, I think, is this. It is the

position of my fathers: it is the old fight to be fought over again, that has been long ago fought and settled in this part of the country. The thing is to be begun at the beginning, and carried out in the old way. The intensity of prejudice, the intensity of ignorance, the intensity of the hatred of us, would surprise those of you who live here in New England. The names that are applied to us in the pulpit, Sunday after Sunday, would astonish you.

A single word upon another point. We hear a good deal about this matter of denominational literature. I think that what was said by Mr. Moors is particularly true. What we want is something that shall reach the wants of the common people. Our tracts are admirable, as far as they go. They are admirable for twenty-five years back; they are admirable for certain classes of minds: but what we must have, down South at least, is a very different kind of statement from any we have had yet; and I wish any of our ministers or laymen or lay women who may be here, and who know how to do it, would give us brief, pointed tracts upon the theological and practical truths of Unitarianism; and, if they will let me have them, if they will put them in the steamboats and hotels and everywhere, I promise you they will be read. I am amused, notwithstanding the bigotry of the city in which I am located, to find how many there are who will read Unitarian tracts and Unitarian truth, provided they do not know it is Unitarianism.

Mr. President, you must excuse me for having intruded upon the meeting. I could not sit still, and say not a single word for the South, — a word for the South in the form of saying, that it is at present hopeless ground for us to enter in and occupy.

The President then called upon Rev. Charles C. Everett, of Bangor, who spoke as follows: —

ADDRESS OF REV. CHARLES C. EVERETT.

I have been requested to say a word in regard to that great difficulty which meets us at every point, which was dwelt upon so eloquently in the Report to which we have listened, and

which, I believe, has been referred to by every speaker who has spoken this morning, — I mean, the lack of ministers. I know this want exists in my own State of Maine. You can go through that State, and find place after place where the people will say, "Give us a good minister, and we will start a society;" but they say, "If you cannot send us the right man, there is no need of doing any thing." Now what is the trouble? How can we get men into the ministry? Looking at the question in general, the difficulty would appear to me rather, how to keep young men out of the ministry; for I believe that there is no profession that offers to the young men of this country any thing like the opportunity for labor, or any thing like the reward of labor, that is offered by the Christian ministry. For myself, I tried to keep out of it. I tried the law, and I tried medicine (so far as the study was concerned), but they were too far inland: I wanted to be down on the shore, where I could look out upon the great infinite ocean, and hear its murmurs ever in my ear. Man is called the temple of God; and whatever serves man is noble. It is noble to attend to his outward structure; it is noble to advance the civilization in which he lives: but, if man is a temple, it seems to me the noblest place is inside, where the worship is going on, to have a part in that. During the war that has just closed, except a position on the field of battle, I knew of no place throughout the country so fitted for work as the pulpit. Then look at the rewards of the ministry. I will name only one, and that is, that the minister sees the best side of the world; he sees the best side of human nature. To him, hearts open themselves. Why, every suffering heart — that looks to the world, cold and black and dismal — opens to him; and he sees a beautiful flower, and scents the very fragrance of heaven.

Now, why is not our profession crowded? If we were to try to keep men out of the profession, how should we do it? I will tell you some of the methods. I think one method would be, to keep the ministry on such salaries that the questions, "What shall I eat, and what shall I drink, and wherewithal shall I be clothed?" should be for ever suggesting themselves; that they should have to seek for the things wherefor the

Gentiles seek, more anxiously than the Gentiles themselves. (Laughter.) And another thing I would do. I would have the minister put into his church on Sunday afternoon, while his congregation were taking their naps at home, — except the very few who prefer taking their naps at church. (Laughter and applause.) I would wind him up, and set him going, as nearly as possible like one of the Hindoo praying-machines. And another thing I would do. I would do all in my power to take the spirit out of our theological seminaries. I would talk of them as if they were cold and dead; as if, instead of being the very nurseries of our youth, the very hope of our faith, they were so many burdens that we had to carry. I would do these and other things. But, friends, I ask you, if I have not described very nearly what the Church has been doing? I ask you, suppose eight-tenths of the ministers of New England even, were to die to-morrow, so far as their salaries are concerned, — would they know what was to become of their families? Should eight-tenths of the ministers of New England become disabled to-day, where could they look — so far as any thing they may have accumulated out of their salaries is concerned — for any support for themselves? Now, this may seem a small matter; but it really is an important one. I do not think it is because our parishes are illiberal. They are fond of their church: they are fond of their ministers; but they are fond of their ministers at their work. You know Lord Byron could not bear to see a woman eat. It was not because he objected to providing what she was to eat, but he thought she was too ethereal to eat. That is the way the people look upon their ministers. They look upon them, and think of them, as a sort of cherubic beings, with mouths for praising God and talking, but with nothing under their mouths to be filled by them, — *vox et præterea nihil.*

I do not say these things by way of complaint. In these days of great beginnings, it is no time to complain. But one question is fairly put, — "Why do not young men come forward in the ministry?" And that question must be fairly answered, — "Because there are no inducements for them." You say this makes them cold and calculating. What is more

uncalculating than love? And yet we are told by statisticians, that the marriages in Great Britain depend on the price of corn. What was more uncalculating than patriotism during the last war? And yet, without the bounty, where would have been the soldiers? It was not avarice; it was not love of money, in many of them: but they felt, that, if they perilled their lives for the cause, it was due to them and their families that they should be cared for when they were gone.

Neither is this want in consequence of any lack of religious sentiment in the community. Although in former times men pressed forward to the ministry more eagerly than now, although they pressed forward into it under greater trials and difficulties than now, yet, I believe, however paradoxical it may appear, that it is because there is more religion now than then. What I mean is this: Men saw God only in one direction; they saw only one way of serving him; and conscientious young men would be driven along that one path, without regard to any thing else. But now, the constant burthen of our preaching is, "You can serve God any way; you can serve him in the counting-room; you can serve him on the farm, or wherever you may be; you can serve him as effectively in one way as in another." That is the theme of all our preaching; it is the grand truth which this age has to impress upon the hearts of men. But do you not see, that this takes off something of the pressure which drives men into the ministry? You have to offer other inducements to show them why they should take this course rather than another. At the same time, I admit what has been so strongly urged this morning, — that we need a more intense religious spirit. We need, not only to believe, as we do, that God is in all and through all; but we need also to believe and see and feel that he is *over* all. We want to have burned into our Church this great thought of God, so that the men and women of the community shall be like men who have looked upon the sun, and can see nothing else: it is burned into them. We want men who have this thought of God so burned into their souls that they cannot escape from it. Then we shall have ministers. I believe we ministers preach too much about religion, and too little religion. We need to go

behind the minister. We need the consecration of home. We need, as ministers, men who have learned to pray by their mothers' knees. I believe, if not in "the apostolic succession," in a transmission of the Divine Spirit, by a more sacred medium than a bishop's hands. I believe in the consecrating hands of praying mothers. That is what we need.

This religious spirit we need to educate. We need to do away with what I intimated, just now, is one great difficulty, — viz., the suspicion of our theological schools. I will not dwell upon this point: but I believe, that, while Methodists and Freewill Baptists are exerting all their influence to found seminaries for educating their ministry; while they are leaving behind them, as an exploded idea, the theory that an illiterate ministry is the best, — we Unitarians want to go back to an uneducated ministry. At least, I do not see what choice there is for us. We cannot have our seminaries under better guidance; we cannot have them better placed; we must take their results as they are, or we must do without them. And we need other seminaries. There is Antioch: that will do a good work. But we need more Antiochs. I have had put into my hands, within a few days, a paper (which I shall, at some other time, hand to the Secretary of this Board) giving an account of a university in one of the Western States, which has been built at an expense of more than sixty thousand dollars, which has a magnificent site, and which has very rich endowments. It has been oppressed by debt, but the debt is now nearly removed; and gentlemen connected with the university say there is no doubt that it would be made over to this Association, provided the Association would guarantee its establishment and continuance. I trust this paper may lead to something.

And now, with a single word more, I will close. That word is, that the way to get ministers is to get work for them; it is, to push on as if there were legions of ministers behind, and, when you look behind, you will see they are there. Why, where did those magnificent Union armies come from? They sprang up from the ground, as it seemed. They came because they were called; because there was work for them. And what became of them when the work was finished? They vanished,

as if they had melted into air. So, if we go forward, if we make the work, we shall find men to do the work; we shall find legions are following.

The President remarked, that there was no person better acquainted with the affairs of Unitarianism than the Rev. Dr. Stebbins, and he was sure the Association would be glad to hear from him.

ADDRESS OF REV. RUFUS P. STEBBINS, D.D.

I came to this hall without the remotest intention of saying a word, and it did not occur to me that I should be called upon; and I am frank to confess, that I should not have consented to say a word upon this occasion, except that, through a misapprehension, the opportunity failed me at the close of the last year's meeting, which terminated my official connection with the Association, to utter a word of gratitude to the members of the Association and to the members of the Executive Committee, with whom I had been associated, for the very earnest support that they had given to me in my work, and for the very bountiful, generous, magnificent contribution which they made the last year of my official connection with the Association.

Sir, a grand work has been done. I have read, not with tremulous anxiety, but with the highest gratification, month by month, the Reports of our Secretary in the "Monthly Journal," touching the work of the Executive Committee. The plans which have been arranged and matured during the last three or four years, looking forward with hope to the final culmination, have been carried out most grandly, most successfully.

The Executive Committee have achieved a great work on the capital which was furnished them. And, touching what my Brother Ware said respecting the South, I think there has been some little misapprehension in reference to the expectations which were entertained in regard to that work. Two things were resolved upon in the origin of it. One was to make explorations, and see what the condition of the country was;

as Moses' sent out twelve spies to go into the land, and see what its condition might be. And they returned, you remember, and said, "Giants there! mighty big folks! it won't answer to go there! They are Anakim; mustn't go anywhere near!" But there were some men who brought back great spoil, and clusters of grapes from Eshcol, too big to be carried in any man's hands (correct me, sir, if I am wrong); and the Israelites were delighted, and they finally went up, not in the way the people themselves proposed, but in a way that was found out, and they possessed themselves of the land. Now, not in the way exactly that we proposed, or in the way my Brother Ware proposes, that land is to be possessed. There is no question about it. First, then, there was an exploration. It was the original purpose to seize upon a few, — a very few prominent positions, and hold them at any rate, under any circumstances, provided men could be found to go and do the work, not only of Christianizing, but, first, of civilizing, by education (as Brother Brooks has proposed here), that people. Our ministers cannot confine themselves to the work of the pulpit alone. A live Yankee cannot be compelled to read two essays a day in the usual manner of performing pulpit service, and be content: he will do more. There is too much vitality in him to be satisfied with that. We want just such men as we have got in Baltimore to go to Nashville, to New Orleans, to Savannah, to Mobile, and stay there, and do that work, not only in the pulpit, but everywhere out of it, — looking after schools, scattering tracts, directing in regard to all educational interests. That was the original idea, sir; and that idea is to be made a reality by this Board. We are on the way. We have got as far as Baltimore and Washington. We shall go all around by and by, — "a little thunder all around the sky." Not that we mean to be in anybody's way. The Lord knows, and every good man knows, that there is room enough in this world, for every man who wants to fight Satan, to work. This was the original intention; and I have no doubt that it is in the minds of the Executive Committee to reach that in the end.

But I am making a long speech, and wearying you all.

Friends of the Association, after a whole year has passed, late as it is, accept my heart's gratitude for the grand and generous manner with which you met our appeal a year ago. And, brethren of the Executive Committee, go on. The work is a grand one, and God will bless you; and you will, at last, not only accomplish all that you proposed, but more than you even dreamed, by the blessing of Almighty God.

The President then said, that other gentlemen who had been expected to address the meeting were not present, and invited any member to speak who might feel disposed. No one rising, he called upon Rev. Dr. Bellows, of New York.

ADDRESS OF REV. HENRY W. BELLOWS, D.D.

Mr. PRESIDENT, — I am not accustomed to shrink from any duty to which I am called in behalf of the Unitarian cause; although, I confess, I rise under the embarrassment of not having any thing particular to say. The difficulty is, on occasions of this sort, to separate out that little which is in some sort appropriate to the occasion, and prevent that general rush of thought and feeling which must be excited in every earnest mind, when the general interests of our common cause are considered in the presence of so many of its best and most active friends.

I think, sir, that the one thing which impresses itself on my mind, and leaves itself there, in consideration of the wants and claims of our denomination, as I listened to the various statements made (now of the want of ministers; now of the hardness of the soil; now of the inappropriateness of our literature to some classes of our people; now to this, and now to that), — the grand impression on my mind is, that we have not, as a denomination, become so thoroughly fired with the original sense of responsibility resting upon the disciples of our Lord and Master, as to make us feel that all things are possible to him that believeth; and that we have no business to think of difficulties or obstacles, but to rise in the original temper and

mind that moved the apostles of Jesus, and to take his word in our hearts, and his truth in our mouths, and go forth everywhere to speak with an ardor irresistible.

The want of ministers! We cannot make ministers. God makes ministers, and endues them with power to work out for him the results which he expects. We cannot make ministers: but when God has owned our denomination as one of the principal channels or vehicles for spreading truth in this world; when we have succeeded in so placing ourselves as to be the convenient instrument of his hand; when we are brought into conjunction with the Divine Mind, so that we are fitted above others to do his work, — then a ministry will spring up that will do miracles and wonders equal to those wrought by the apostles. Christianity never wanted witnesses in the world: God never wants them; they are always somewhere. We are always thinking that this or that thing is fitted to do God's work; or this or that person, because he has such and such notions. Anybody is fit to do God's work who loves that work.

Let us, then, have souls fired with love for all who do God's work, whether connected with us or not, and whatever special views they may have or hold. It is not because God reveals himself to my heart beneath that particular sky where I happened to be born, or shines upon the window of the room where I happen to dwell, that I have this interest in the special views of truth and duty peculiar to us: but it is a part of our very constitution to like to have others agree with us; to have others see eye to eye with us, and rejoice in the light in which we rejoice, and which is always more consonant to us than any other. I rejoice to see daily indications that the world is getting itself in readiness — not by our influence, but under great general influences — to receive Christianity in that particular form in which we have accepted it. Every thing is ready; and the seed, perfect and spotless, is ready to be sown. And now the pores are open; the spring rains are descending on the field, — which is the world. The seed is in our control; and the question is, "Who feels it to be his duty and business to take this seed and scatter it, so that the harvest shall not be

lost? Who will take this seed, and carry it forth with that beauty and freshness which it requires?" We wish there were a hundred men ready to do this work; and then we should see a harvest beyond our expectations and our longings. Some things move either suddenly or not at all; and I am looking for a sudden caving in and falling down — as the walls of Jericho fell down — of some systems of dogmatic error, even under which there may have been a certain amount of Christian experience and genuine piety. But there is no connection between the dogmatic error and the piety. The piety would be better if the dogmatic theory were out of the way.

I cannot help feeling, — and I should say it, if all the orthodoxy in creation were connected with all the saintliness that can be conceived of, — that orthodoxy, as a system of dogmatic teaching, is much like the great shell which General Grant described to us when he told us what the condition of the Southern Confederacy was. He said there was nothing in it; that it was hollow, and had no solidity. But it had resisted us so long, that we did not know but it was solid. But, all of a sudden, one little hole made in the embrasure, and down went the whole, and left us a world ready to return to the Union which we strove long and earnestly to preserve, and which God has given back to our arms. Now, may it not be so with some of these dogmatic errors? may it not be that some of our children will live to see the day when the views for which we labor shall be the wide-spread, popular views of Christianity in this country? I expect it. I expect it will come three months hence, or three years, and all the time, as Mr. Seward expects a full return of all fraternal feelings in this country. I honor him for his hopefulness; and I expect, just as much, the final triumph of these general views of Christianity which we now represent. For some of us know and feel, that we have the taste and essence of the original gospel in the views we hold; and we expect to live until this plant of ours shall blossom, and bless the world with its fruit.

I met, the other day, while crossing the ferry, our distinguished and illustrious friend, Mr. Beecher. He led up a gentleman, and said to me, "Bellows, here is a man that

belongs to us, and who is spoiling to become a Unitarian." I said, "Hold him tight. Don't let him. Those whom you send to us are often as much harm as good to us. Ours must be to the manor born." This man turned round to Beecher, and said, "You are a pretty fellow to say I am spoiling to become a Unitarian, — you, who are keeping so many from becoming Unitarians. For," said he, "he is dressing up orthodoxy so well that people are willing to take it from him." But, I think, people find they take this dreadful disease of Unitarianism, without any great shock to their system. But Mr. Beecher is not a Unitarian any more than his father was. No man can stand up, as Henry Ward Beecher has done, and say, "I know no God but Jesus Christ, and I expect to know no other one," and be a Unitarian. If that is Unitarianism, I don't know what it is. But I honor him (as I honor many who are not Unitarians), and bless the Lord for that magnificent man. I believe he is doing more for Liberal Christianity than any man on this continent.

But let us understand why our views have had such a difficult course before them. It is because the world is gradually passing over from that infantile state in which God had to be presented to the mind in some outward form, in which Jesus Christ is presented in the place of the real object of worship, to that sublime progress in which the sublime Father — the majestic, the spiritual source of thought and feeling — should become the only recognized object of men's hearts and souls. You are not duly aware of that immense stride which Unitarianism is proposing to the world in passing over this state. It has taken nineteen centuries to begin to make any considerable mark upon the world in behalf of that transcendental truth; and if you expect to have that idea received in a hurry, and if you are not prepared to wait for the extension of that idea, then you are not acquainted with the laws of human nature. But the more difficult it is, the more sublime is the idea. "Ecce Homo" has been pronounced a Unitarian work. It is no such thing. It presents a profoundly Swedenborgian theology, — as it presents Jesus Christ as a king, as the spiritual Lord of this world, who represents, and takes the seat of, God himself, and

governs the world as if he were the chief Controller and Governor of men; and who now, from some invisible throne, is controlling the world to his own purposes. Now, such an idea is as far from Unitarianism as any thing can possibly be; and I really think the tendencies to deify Jesus Christ are a covert form of Unitarianism, in which no King but Jesus Christ, and no God but Jesus Christ, is to be the ruling cry of those who are to try to bring the new theology into the world. We shall have Jesus Christ exalted on the throne of God. We want to unite two things. We want to get our devoutness back in communion with the invisible God; and then, filled and refreshed with it, we can carry it out into practical life, and there show that Jesus Christ — as the head of his church, as the life of that institution to which we are pledged and devoted as ministers — is the example and incarnation of divine excellency; the perfect man; the being nearer to God (so far as our experience goes) than any human being ever was; and the one who continues to represent the mighty providences that exist just as much now as they did when he was the historical exemplification of that river of God which flows through the world, and along the banks of which all the precious things of civilization are situated. With these ideas in our hearts, we have, indeed, a glorious and a blessed mission; and may God give us strength to perform it!

Brother Ware made a remark about the readiness of the South to receive the Unitarian faith. I still believe there is a readiness there to receive that faith. There is a secret appetite and a longing among a great body of the people, who have been shocked by the great social work going on recently, which makes it important that we should labor in our Southern States as well as elsewhere, and just in proportion as we have the men. I don't care where we go. The door is open everywhere. I recognize no such thing as a want of preparation to receive the gospel of Jesus Christ; and I insist that we have a right to consider that our gospel is peculiar. The world is ready for it. We are to consider that this is the gospel of Jesus Christ, — which the Spirit of Truth has revealed to our hearts, — and go with it as Paul went to Antioch. He did not go there because

Antioch was open, but because it was shut; and he went and opened it. And every true disciple does not stop to inquire whether things are open. If one cannot live by preaching, he must wait till some rich uncle, like the Unitarian Association, assists him; but, if he has the apostolic key, the bolts will give way. Let us take the keys from the apostolic girdle, and go on opening until not one gate is shut against Jesus Christ and his messengers, against the spirit and truth of the living God.

The President then invited Rev. Dr. Clarke to address the Association.

ADDRESS OF REV. JAMES FREEMAN CLARKE.

Mr. PRESIDENT, — You did not even send me word beforehand, this morning, that you were going to call on me; and I should not say any thing, but that, while Brother Bellows was speaking, something came to me. I thought of the revivals which we hear of; and I wondered, while he was speaking, whether there was to be a Unitarian revival. I thought, that, if there were to be a Unitarian revival, it would not be exactly like the Orthodox revivals; but a little different, according to our way. Certainly we believe in revivals, — that is, in revivals which God makes. We don't believe in those which man makes. We Unitarians don't believe in revivals which are got up with a great amount of preparation, when the ministers get together, and get some of their deacons together, and say, "We have not had a revival for a long time: had not we better get one?" — and when they have their prayer-meetings and their conference-meetings, and say, "It is time to have a revival: it is time for the Spirit of God to come. He has not been here for a great while. Let us see if he won't come." And so, working on step by step, by and by there comes something of an ardor, and something which passes for the work of God. No: we don't believe in that sort of revival, — man-made, — though there may be some good in it. We don't believe in sending for the revival-man, and paying him many hundred dollars; and then have him say, that "Jesus Christ has not

been in Boston because he has not been invited." The Lord Jesus Christ is here all the time, and the good God is here all the time. The thing that is wanted is what is happening to-day. It is not that the sun was not invited last winter, and so did not come; but this part of the earth turned away from him: and now, when it is turned towards the sun, we see the beginning of that procession of flowers and fruits which is to pass over the surface of the land, preceded by the dear little violet and other flowers, like a little child coming out and going at the head of the procession, which is to be varied presently by the strawberries and cherries, and other flowers and fruits; and by and by comes the harvest, at the end of the procession; and, when every thing else has gone by, the trees themselves turn into flowers, and walk at the close.

That is the sort of revival we expect: the dear sun shining into our hearts, and our hearts turning up to the sun, and then we cannot help having one.

I remember, many years ago, Dr. Channing expected and hoped for just such a revival. I spent a short time with him at Newport; and he spent all the summer day saying, "When is more life to come among Unitarians? Is life to come from Cambridge? I hope for life from it. I don't despair of Cambridge." And then added (a little wickedly, I thought), "I never despair of any thing." I remember the dear, good man, before he bid us good night, he kneeled down, and prayed still for the same thing, — that the Father of all would send more life into our hearts, and wake us up to the truths of the living God.

We want such a revival, and we shall have such a revival. It is impossible but we shall have such a revival. Impossible, because we see everywhere the tendencies towards it. Not to a spasmodic revival; not to any thing like a nervous outbreak, to be followed by a nervous depression: but because we see the steady progress towards the heart of humanity. We shall have ministers, — not made as we make them perhaps, but made as God makes them.

When we want to make a minister, we take a young man, and send him to college, and fill him with a great deal of Greek

and Latin Grammar; and, after he has got through college, we put him into a divinity school, and put in a quantity of Hebrew, and more Greek, and also some history. We tell him to study what men did a thousand years ago, and then we send him out. But the poor boy has not any thing to say, — after he is through with all that process, he has not any thing to say; because, where should he get it? He has been living in the midst of good people, and has been a good boy; everybody about him has been good, and he has not any thing to say, only to tell people to keep on being good. A minister should have something to say. You may add, "He must be told how to say it." I don't say that; because, if a man has any thing to say, he will find out how to say it.

God makes a minister as I saw one made: First, he was put out of his home when he was so young he knew nothing about it. He had neither father nor mother that he knew any thing about; he was thrown among strangers, who cared nothing for him only for what they could get out of him; he was ground down under the mills of God by trial and hardship: but, at last, there came into his heart, suddenly, the idea that there is a God in the world, and that God loved him. And then he said to himself, "Some day, perhaps, I may be able to tell other people that there is a God who loves us." So, at last, when he read there was a great want of ministers out on the Monongahela, he said, "Cannot I go there?" He had his trunk packed, and went there, and was landed from a canal-boat, not knowing a single human being; but he said, "I saw in a paper a line that said there was a great want of ministers out here. Can you tell me where the man is who wrote that?" The man was gone away, and a woman took him in. The next day, he said to her, "I have come to know whether you love the Lord." Said she, "What is that to you?" He went to another place, and asked, "Do you love the Lord Jesus Christ?" — "Love the Lord Jesus Christ! Yes: I have loved him all my life." That one was as much too quick as the other was too slow. He cried, and finally fell asleep. At last, a man took him in, and cared for him; and he has become one of our best ministers. That is the way God makes ministers. He

will make them all the time, if we won't keep them out. We may say, "Let alone your Greek and Latin; and if you have any thing to say, if you know there is a God, and that God is love, then go and preach that wherever you can find anybody to hear. There are minds and hearts ready everywhere to hear. Excuse me for this talk; but, when you wake anybody up without notice, you must take the consequences.

After a few remarks from Mr. Rufus Wyman, of Roxbury, the President invited Rev. Dr. Osgood, of New York, to address the meeting.

REMARKS OF REV. SAMUEL OSGOOD, D.D.

I did not, Mr. President, think to speak to-day. I am not troubled to say something; but I fear I may not be adequate to the dignity of the occasion. We have met on the Publication Committee a good many times during the last year, and I would say a word about that Committee and its importance. We have had a great many discussions, and considered the claims of many books; and it is very evident, from the discussion, that we have fallen on new times and modes of thought. We do not find that the same interest attaches to merely dogmatic literature as formerly. I liked the remarks of the brother in regard to Mr. Ware's and Dr. Peabody's books; but those books would not meet the demand of the present time.

I met, the other day, this remark: "The question is not so much what ideas of the Christian religion are to be accepted; but is there any religion to be accepted? Not what is the condition of souls in a future state; but is there any future state? Not what are the metaphysical notions of God; but does God live?" I do not say that we, among our people, find this state of mind; but those states of mind are coming among our own people: and, I think, if we look among society at large, we shall find there is a practical discussion of these subjects. I found in a bookstore, the other day, six lectures on the atheism of the present times. Our good, old-fashioned, New-England, evangelical people took for granted many things

which are historically rooted in the gospel. Take, for example, the future state. We are taught and believe that men desire immortality. Turn to the writings of some of the first minds in Europe, and you will find the old Buddhism returned; and the sentiment advanced, that the finest aspirations of the soul should be to give up this weary existence, and be absorbed in the Universal All.

I speak of these things to show, that we, as champions of Liberal Christianity, are called upon to welcome as friends all defenders of the being and goodness of Almighty God, and the spiritual dignity of the human soul. He who is for God and humanity, for the soul, for Christ, for the Divine kingdom, is with us: he who is on the other side is against us.

Let us be liberal then. Let us welcome all spiritual aspiration, all true humanity, all genuine godliness. Let us not be too narrow in our definitions of belief or unbelief, if we are strong enough in our definitions of fidelity and infidelity. We have a birthright; we find we were born in the Liberal Church of New England. We are not to create our antecedents; we find them. We are inside of the Christian Church; and what, as a denomination, have we done? We have formed our antecedents, and we have said what God has made us: there we stand, in God, under Christ, in the divine kingdom. And on that platform, instead of putting forth any new anathemas, we have laid down the principles of the largest hospitality.

But we are troubled in another direction. We find this, — that some of our old Unitarian ideas are untenable; that mere anti-trinitarianism is not a sufficient foundation of faith; that it will not stand the test; and our leading thinkers do not accept it. They are willing to receive all that is made known of God. Among some who take this view is Bushnell of Connecticut; and there are others, — leading men, and lovers of God. Now, what are we to do? We are to keep our relation to them on the old platform; to be as large in liberality as the heart of God, as large as the soul of humanity. And if sometimes it may be a little embarrassing to find that we are fellowshiping with some new lights whom the dominant orthodoxy casts off, some whom we were bound to stigmatize as

idolators, let us not be ashamed; let us be broad-church, liberal Christians, or, if you please, broad-church Unitarians. For myself, I would feel most grateful for the large toleration which we have. We are to tolerate some who differ from us. We all have a portion of sense probably, and a certain portion of nonsense; and we should be grateful that our idiosyncracy is to forgive, and keep our temper. Let us keep it in our literature. I confess I was gratified, the other day, when our Secretary asked me, "Shall we print Scougal's 'Life of God in the Soul of Man'?" We agreed that we would virtually print that book, — that is, that, if we did not print it, we would have it published, and have enough to circulate among our friends. And we have agreed to print — as the most characteristic book — a series of tracts, by James Freeman Clarke, on the present aspects of orthodoxy. These tracts, we think, represent, better than any thing that has gone forth from the recent press, the present aspects of our position, — confirming the old doctrines of the peculiar indwelling of God in Christ, the Eternal Word in him. With our liberality, we are developing a strong theology or Christianity.

I was gratified to see, in the "Christian Examiner," an article on Dr. Tischendorf, by Dr. Hedge, showing that the scholarship of the time was maintaining the genuineness and the authenticity of the Gospel of St. John. So, with all our liberalism, we are touching bottom, and showing that we are standing upon the Rock of the Eternal Ages.

The PRESIDENT here called the attention of the Association to the fact that there were some matters of business to be attended to; and, on motion, the Report of the Treasurer was accepted.

The proposition, made at the last Annual Meeting, to amend the By-laws, was then acted on; which was as follows: "In Art. III., after the word 'Secretary,' to insert the words 'or Secretaries.'"

This amendment was adopted.

On motion, it was voted, "That the President be autho-

rized to appoint a Committee of two members to audit the Treasurer's accounts for the year 1867;" and Messrs. William H. Baldwin and Jonathan Brown, jun., were appointed on that Committee.

Rev. Dr. STEBBINS then submitted the following amendments to the By-laws, to be laid over for consideration at the next Annual Meeting:—

Proposed Amendments in the By-laws of the American Unitarian Association.

ART. 3. The administration of the affairs of the Corporation shall be in the hands of an Executive Committee, consisting of eighteen members, — six of whom, at least, shall be laymen, — to be chosen by ballot at the Annual Meeting; and shall hold their offices for three years, or till others be chosen in their stead. *Provided*, that, after the first election of the Committee, 1867, the members thereof shall be divided into three divisions of six members each, by casting lots, the divisions to serve, one, two, and three years respectively, as the lot shall decide; and thereafter, only one-third (or six members) of the Executive Committee shall be chosen annually.

ART. 4. It shall be the duty of the Executive Committee, at the first meeting of the Board after the Annual Meeting of the Corporation, to choose a President, two Vice-Presidents, a Secretary (when judged necessary), an Assistant Secretary, and a Treasurer, who shall be *ex officio* members of the Executive Committee. This Committee shall meet at least once in each month, — six constituting a quorum, — and shall have charge of all the business interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their numbers (the appointee to hold office until the next meeting of the Association), and to call special meetings of the Corporation whenever they shall deem it necessary or expedient.

ART. 5. [After the words "sphere of its influence," go on thus:] and the Assistant Secretary shall render such services as shall be specified by the Executive Committee. The salaries

of the Secretaries shall be determined annually by a majority vote of all the members of the Executive Committee; the Secretaries not voting.

On motion of Rev. Dr. GANNETT, it was voted, "That the Executive Committee be requested to consider the proposed amendments, and report upon them at the next Annual Meeting."

The PRESIDENT then read a communication from Messrs. Childs & Jenks, of Boston, inviting the clergymen connected with the Association to visit their gallery of paintings, for which purpose three hundred tickets were furnished; and the thanks of the Association were then voted to Messrs. Childs & Jenks for this invitation.

The Committee on the Nomination of Officers reported the following list (stating that Rev. Frederic Hinckley had declined a renomination):—

EXECUTIVE COMMITTEE.

Hon. JOHN G. PALFREY . . . . . *President.*
HENRY P. KIDDER, Hon. SETH PADELFORD . . . . . *Vice-Presidents.*
Rev. CHARLES LOWE, GEORGE W. FOX . . . . . *Secretaries.*
CHARLES C. SMITH . . . . . *Treasurer.*

Rev. FRED. H. HEDGE, D.D.	Hon. JOHN A. ANDREW.
Rev. JAS. FREEMAN CLARKE.	WARREN SAWYER.
Rev. L. J. LIVERMORE.	GEORGE O. SHATTUCK.
Rev. GEO. H. HEPWORTH.	HENRY G. DENNY.
Rev. ELI FAY.	WILLIAM CROSBY.

Rev. WILLIAM G. ELIOT, D.D. . . . . *St. Louis, Mo.*
Rev. CARLTON A. STAPLES . . . . . *Milwaukee, Wis.*
Rev. JOHN F. W. WARE . . . . . *Baltimore, Md.*
Rev. SAMUEL OSGOOD, D.D. . . . . *New York.*

The meeting proceeded to the choice of officers by ballot; the result of which was the election of the list nominated by the Committee.

It was then voted, on motion of Rev. EDWARD C. TOWNE, "That the President be authorized to appoint, at some time previous to the next Annual Meeting, a Committee of three, to nominate a list of officers for the ensuing year, to be presented at that meeting."

It was voted, on motion of Rev. Dr. STEBBINS, "That the salaries of the Secretaries be the same for the ensuing year as for the past."

The meeting then adjourned.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

The Cross in the Cell. Boston: American Tract Society.

A record of religious conversations of a minister with a prisoner awaiting execution; earnest, devoted, and effective; but showing in no way so fully the power of religion, and its adaptedness to the human soul, as in this, — that it should prevail even when presented along with such views of God and of the atonement and of punishment as these conversations teach. We should consider no argument against these views more powerful to refute them than this sincere exposition of them by one who tries to apply them to human needs.

A Word to Sabbath-school Teachers. Boston: American Tract Society.

A word that we should be glad to have spoken to all who hold that responsible and sacred office.

Christian Lessons and a Christian Life. Sermons of SAMUEL ABBOT SMITH. With a Memoir by EDWARD J. YOUNG. Boston: Nichols & Noyes.

In a commemorative notice, soon after the death of Rev. Mr. Smith, we expressed the hope that some adequate memoir might be prepared to perpetuate and to extend the rare lesson of his life. Most completely and satisfactorily has our wish been accomplished in this volume. It was a difficult task, for

there were few striking incidents to record; and there was the beauty and saintliness of character, such as is seldom surpassed, to be portrayed in connection with the ordinary events of life. Mr. Young has admirably performed his part. He has also made the memoir (taken in connection with the sermons) illustrate well what we — in the notice above referred to — affirmed to be one of the most marked lessons of the life of Mr. Smith; viz., the joy of the Christian ministry for one who is fitted for its duties.

We welcome this book as a rich contribution to our religious literature. The sermons themselves — clear, direct, fresh, and varied — bring religious thought and motive, through the pure medium of one who has felt its power, without one trace of either morbid sentiment or rebellious will. It is the clear judgment of one who knows the doctrine because he does the Father's will. Without being controversial, the discourses are all clearly and peculiarly Unitarian.

We regard the volume so valuable, that we shall use every endeavor to promote its circulation as one of our own publications. Copies may be purchased by applying at the rooms of the Association.

The Bible Story told for Children; from the Time of Abraham to the Time of Christ. By a Teacher. Edited by E. Y. L. Boston: Walker, Fuller, & Co.

A useful and interesting book; but, as a manual for Sunday-school instruction, we should have liked it better if there had been in every chapter carefully prepared references to the Old Testament. We do not believe any remoulding of the story can be made that we should accept as a substitute for the Bible narratives, even looking only to the charm they possess for the mind of a child. Moreover, this book — perhaps unavoidably, because of the necessary brevity — omits, in a large measure, the touches of beauty and sublimity which characterize the Old-Testament narrative; the loss of which is poorly compensated for by any enlightenment on the true interpretation of the history.

Manual of the Evidences of Christianity. For Classes and Private Reading. By Stephen G. Bulfinch, D.D. Boston: William V. Spencer.

This is a work of very great value. The author, while profoundly religious and believing, yet has recognized and weighed with a liberal spirit, and with a perfect readiness to accept any conclusions to which they may lead him, all the

investigations of theological and natural science. We do not know where there can be found, in so brief a form, so satisfactory a statement and discussion of the various theories and doubts bearing on this important subject. The method of the book is admirable; and the style is so clear, and the thought so mature, that it most worthily answers its design.

We recommend it especially as a manual for Bible-classes in our Sunday schools. We shall deem it a service to the cause of Christianity to aid in the sale; and copies may be had on application to the rooms of this Association.

Twenty-five Scripture Cards for Young Children. Boston: Walker, Fuller, & Co.

A much needed and most welcome help to our Sunday schools and our homes.

PAMPHLETS.

Final Report of the Western Sanitary Commission, from May 9, 1864, to Dec. 31, 1865. By Rev. J. G. Forman. St. Louis, Mo.

Yea! and Nay! A Discourse on Christian Firmness and Courtesy. Delivered in the First Unitarian Church in Albany, on Sunday, April 22, 1866. By Rev. Henry C. Leonard. Albany: J. Mumsell.

Reports of the Convention of Unitarian Churches held in New York on the 5th and 6th of April, 1865.

The President and Congress. A Discourse preached in the Westminster Congregational Church, Providence, May 6, 1866. By Augustus Woodbury. Providence, R.I.: George H. Whitney.

Unitarian Fellowship and Liberty; a Letter to Rev. Henry W. Bellows, D.D. By Rev. Edward C. Towne.

Elements of Pronunciation, containing many Important Orthoepic Discoveries. By Caleb Bates Josselyn. Boston: Walker, Fuller, & Co.

MEETINGS OF THE EXECUTIVE COMMITTEE.

June 10, 1866. — The first meeting of the Executive Committee, elected Tuesday, May 29, was held this day, at three o'clock, P.M.

There were present, Messrs. Palfrey, Kidder, Padelford, Clarke, Livermore, Fay, Smith, Denny, Crosby, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to applications received, to the parish libraries of the Unitarian Societies in Shirley, Mass., and Bloomington, Ill.; to the Town Library, Berlin, Mass.; Liberal Theological Library, Auburn, N.Y.; City Library, Detroit, Mich.; and Orphans' Home, Springfield, Mo.

This Committee reported, that they had conferred with Rev. George R. Noyes, D.D., with reference to a revision of his translation of the Psalms, Proverbs, &c.; and that he had consented to undertake the work. They therefore recommended an appropriation to cover the expense of such revisions.

They also recommended, that a sum not exceeding $125 be appropriated for the purchase of the balance of an edition of Rev. Dr. Nichols's "Hours with the Evangelists," and the copyright of that work.

A communication had been received from Rev. Frederic Huidekoper, stating that he had distributed books, furnished by this Association and by other donors, together with his own private contribution, to the value of $1,415; thus supplying with Unitarian libraries three-fourths of the ministers in the Erie (Methodist) Conference; which Conference numbered two hundred and forty ministers, and extended from Buffalo, N.Y., to Erie, Ohio.

The Committee further reported, that they had been applied to by Rev. Cazneau Palfrey, D.D., in reference to the preparation and publication of a hymn and tune book for the use of congregations; and recommended the appointment of a Spe-

cial Committee to act with Dr. Palfrey in the preparation of such a work; to be published, if approved, under the sanction of this Board.

All the recommendations of this Committee were adopted; and Messrs. Livermore, Fay, and Crosby were appointed as the Special Committee on the hymn and tune book.

The Committee on the New-England States presented a report, in which the following appropriations were recommended: $100 each to the Societies in Warwick, Mass., and Hampton Falls, N.H.; $150 to the Society in Rowe, Mass., for the current year, with the understanding that the pastor should do a certain amount of missionary work in the neighborhood of Rowe; and $500, to be used for general missionary work in New England, in connection especially with the employment of ministers during their summer vacations.

This report was adopted.

The Committee on the Middle and Southern States reported, that missionary operations were still continued in Washington; and that a unanimous invitation had been extended, by the Society there, to Rev. George W. Briggs, D.D., of Salem, Mass., to become their pastor; also, that missionary work was still carried on — partly at the cost of the Association, and, in each case, with good promise of permanent results — in Ilion and Ithaca, N.Y.; Vineland, N.J.; and Wilmington, Del.

They recommended an appropriation of $100 to the Society in Trenton, N.Y.; and another, of the same amount, to pay Mr. A. F. Bailey, a student in the Meadville Theological School, for missionary service to be rendered in central New York. Both of which recommendations were adopted.

The Committee on the Western States presented an application for further aid from the Society in Janesville, Wis. They had investigated the subject, and found that the continued existence of the Society as a Unitarian Society, or, at least, their continued possession of the church property, depended upon their raising the sum of $2,700, to pay immediate claims upon it. Of this amount, the Society would raise among themselves $700, the Western Conference had agreed to give

$1,000; and the Committee recommended that the Board appropriate also $1,000 for this object, — the sum to be added to the mortgage upon the church, already held by the Association, and to be loaned upon the same conditions as the previous appropriation.

This Committee also reported, that Rev. Andrew Hardie and others, at the West, were prepared to act as missionaries of the Association in preaching, distributing tracts, and selling books; and recommended that $300 be placed at the disposal of the Western Committee, to be used for this purpose.

Both of the recommendations of this Committee were adopted.

The reports of the Standing Committees having been disposed of, and communications from the Secretary (the next business in order) having been called for, he read to the Board a letter received from Rev. Frederic H. Hedge, D.D., resigning his place as a Director of the Association, for the reason that he should not be able to give the time necessary for a proper performance of the duties of the position. Having been an officer of the Association for a period of ten years, he now wished to be excused from further service.

The resignation of Dr. Hedge was accepted; and the thanks of the Board were then voted to him for his long and faithful services as a member of the Executive Committee.

It was voted to send three delegates to represent the Association at the Western Conference, to be held in Buffalo, N.Y., the following week; and Messrs. Hepworth, Sawyer, and Lowe were then chosen as the delegates.

It was also voted, "That the Secretary attend, as a representative of the Association, the Annual Meeting of the New-Hampshire Unitarian Association, to meet at Portsmouth the present week."

The Secretary suggested, that, in view of the fact that the number of possible openings for Unitarian Societies was much greater than the number of ministers available to take charge of them, and in view also of the proposed missionary service to be performed under the auspices of the various Committees of this Board, it would be well to have a Spe-

cial Committee appointed to take into consideration the best method of organizing and conducting religious societies or "unions" in such places as are not yet prepared to invite and support a pastor.

It was voted to appoint such a Committee, who should report at the next meeting; and Messrs. Clarke, Fay, and Palfrey were chosen to serve in that capacity.

It having been voted to proceed to the choice, by ballot, of a Director, to fill the vacancy caused by the resignation of Rev. Dr. Hedge, Rev. John Weiss, of Watertown, was duly elected to that position.

It was suggested by Mr. Lowe, that, as Mr. Fox, who last year was appointed Assistant Secretary by the Board, had been chosen at the recent Annual Meeting an additional Secretary of the Association, some action was required to fix the titles of the two Secretaries, and to define their duties.

The following resolution was then adopted: —

"*Resolved*, That, in the judgment of this Board, the Association, at its late meeting, in determining that there should be, and in choosing, two Secretaries, designed that one of said Secretaries should fill the office of Secretary, as heretofore understood, and that the other should assist him in the duties of said office; and, accordingly, the Board consider, that, for the current year, Rev. Charles Lowe is Secretary, and Mr. George W. Fox, Assistant Secretary."

The By-laws of the Board were amended so as to make the Assistant Secretary, *ex officio* Clerk of the Standing Committees; and to constitute two Committees, on the Middle States and on the Southern States, instead of one Committee for both these sections, as heretofore. It was then voted, that the By-laws, as amended, be printed in full in the next number of the "Monthly Journal."*

It was voted, that the Standing Committees for the present year be appointed by the President, who afterwards announced them as follows: —

Finance. — Messrs. Smith, Kidder, and Sawyer.

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* The By-laws will be found at the close of this report.

Publications. — Messrs Osgood, Smith, Crosby, Sawyer, and Weiss.

New-England States. — Messrs. Livermore, Hepworth, and Crosby.

Middle States. — Messrs. Kidder, Fay, and Weiss.

Southern States. — Messrs. Ware, Padelford, and Andrew.

Western States. — Messrs. Staples, Fay, and Denny.

Pacific Coast. — Messrs. Clarke, Hepworth, and Shattuck.

Foreign Missions. — Messrs. Livermore, Shattuck, and Denny.

Theological Education. — Messrs. Eliot, Clarke, and Andrew.

After the announcement of these Committees, the Board adjourned to Monday, July 9.

BY-LAWS OF THE EXECUTIVE COMMITTEE.

ART. I. — Stated meetings of the Board shall be held on the Monday following the second Sunday in each month, at three o'clock in the afternoon.

ART. II. — Special meetings may be called by the Secretary, at any time, at the request of the President, or of any three members of the Board.

ART. III. — Six members shall constitute a quorum for the transaction of business.

ART. IV. — The Standing Committees of the Board shall consist of three members each, beside the chairman and clerk, excepting the Committee on Publications, which shall consist of five members. The Secretary shall be, *ex officio*, chairman, and the Assistant Secretary, clerk, of each Committee; but they shall not be entitled to vote in that capacity. The Committees shall be as follows: —

1st, A Committee on Finance, to which shall be referred all questions relating to the financial condition, requirements, and prospects of the Association.

2d, A Committee on Publications, to which shall be referred all matters relating to the sale and distribution of the books and tracts of the Association, and which shall have the general charge of the "Monthly Journal."

3d, A Committee on the New-England States, to which shall be referred all matters relating to the organization or assistance of churches, and the opening of new fields of missionary labor in those States.

4th, A Committee on the Middle States, to which shall be referred all questions of a similar character in respect to the Middle States.

5th, A Committee on the Southern States, to which shall be referred all questions of a similar character in respect to the Southern States, including the District of Columbia.

6th, A Committee on the Western States, to which shall be referred all questions of a similar character in respect to the remaining States and Territories east of the Rocky Mountains.

7th, A Committee on the Pacific Coast, to which shall be referred all questions of a similar character in respect to the States and Territories west of the Rocky Mountains.

8th, A Committee on Foreign Missions, to which shall be referred all matters connected with any Foreign Missions established by the Board.

9th, A Committee on Theological Education and the Supply of Pulpits, to which shall be referred all matters connected with the preparation of young men for the ministry, in assisting in filling vacant pulpits whenever their co-operation is desired by parish committees, and increasing the number of efficient ministers in the denomination.

ART. V. — All matters brought before the Board shall be referred to the appropriate Committee without debate.

ART. VI. — The Assistant Secretary shall keep a list of all matters referred to any Committee, with the date of reference; and all matters on which no report has been made shall be announced at each stated meeting of the Board.

ART. VII. — All reports shall be made in writing; and no obligation for the payment of money shall be entered into by any Committee, except by virtue of a specific authority granted by the Board.

ART. VIII. — The Treasurer shall present, at each stated meeting of the Board, an account, in detail, of the receipts and expenditures for the preceding month.

ART. IX. — The order of business, at the stated meetings of the Board, shall be as follows: —

1st, Reading of the Record of the last meeting.

2d, Treasurer's Statement.

3d, Reports from the Standing Committees.

4th, Reports from Special Committees.

5th, Communications from the Secretary.

6th, Special Assignments.

7th, Any other business which may properly come before the Board.

ART. X. — Every religious Society applying for pecuniary assistance shall be required to give satisfactory answers to the inquiries adopted by this Board, copies of which may be obtained on application to the Assistant Secretary.

ART. XI. — Every Agent sent out under the authority of the Board shall be furnished with a letter of instructions signed by the Secretary, and approved by two members of the Committee within whose field of operations he is to labor. He shall furnish a written report of his doings as often as once a month.

ART. XII. — The Secretary shall be the executive officer of the Association, and have a general superintendence of all its operations. Beside the duties prescribed in Article V. of the By-laws of the Association, he shall edit the "Monthly Journal," under the direction of the Committee on Publications; preach, or address the public, in behalf of the Association, whenever its interests seem to require him to do so; and, from time to time, visit different parts of the country, in order to become acquainted with the opportunities for liberal Christian effort, and to give sympathy and help to the scattered bodies of Unitarians.

ART. XIII. — The Assistant Secretary shall attend to the office-business of the Association; conduct that part of the correspondence which relates to its ordinary business; assist the Treasurer in the receipt and payment of money; keep the books and accounts, under the direction of the Treasurer; and, in general, perform such other duties as may be prescribed by the Executive Committee.

INTELLIGENCE.

Rev. Ira Bailey was installed as pastor of the Societies in Fitzwilliam and Troy, N.H., on Wednesday, May 23, at the church in Fitzwilliam. The order of services was as follows: Introductory prayer, and reading from the Scriptures, by Rev. H. P. Osgood (Universalist), of Marlborough, N.H.; sermon by Rev. Rush R. Shippen, of Worcester, Mass.; installing prayer by Rev. Edwin G. Adams, of Templeton, Mass.; charge by Rev. William O. White, of Keene, N.H.; right hand of fellowship by Rev. Samuel B. Flagg, of Waltham, Mass.; address to the people by Rev. Josiah K. Waite, of Groton Junction, Mass.; concluding prayer by Rev. Nathaniel Seaver, jun., of Walpole, N.H.; benediction by the pastor.

Mr. Charles C. Salter was ordained as pastor of the Society in West Cambridge, Mass., on Thursday, June 7. The order of services was as follows: Introductory prayer by Rev. Edward J. Young, of Newton; reading from the Scriptures by Rev. Amos Smith, of Belmont; sermon by Rev. Thomas Hill, D.D., of Cambridge; ordaining prayer by Rev. William Newell, D.D., of Cambridge; charge by Rev. Frederic H. Hedge, D.D., of Brookline; right hand of fellowship by Rev. James De Normandie, of Portsmouth, N.H.; address to the people by Rev. Rufus P. Stebbins, D.D., of Cambridge; benediction by the pastor.

Rev. Richard Metcalf was installed as pastor of the Society in Winchester, Mass., on Thursday, June 14. The order of services was as follows: Introductory prayer by Rev. Eli Fay, of Woburn; reading from the Scriptures by Rev. John M. Marsters, of North Cambridge; reading of hymn by Rev. Stephen G. Bulfinch, D.D., of East Cambridge; sermon by Rev. James Freeman Clarke, D.D., of Boston; installing prayer by Rev. Leonard J. Livermore, of Lexington; charge by Rev. Rufus Ellis, of Boston; right hand of fellowship by Rev. Henry C. Badger, of Cambridgeport; address to the

people by Rev. Samuel R. Calthrop, of Roxbury; concluding prayer by Rev. Thomas J. Mumford, of Dorchester; benediction by the pastor.

The New-Hampshire Unitarian Association held its fourth Annual Meeting at Portsmouth, on Wednesday and Thursday, June 13 and 14. The Association met, in the chapel of the Unitarian Church, at half-past eleven o'clock on Wednesday; and, after the reading of the Treasurer's Report, and a report from the Secretary on "State Missions," officers were chosen for the ensuing year, as follows: *President*, — Hon. Ichabod Goodwin of Portsmouth; *Vice-Presidents*, — Hon. T. M. Edwards of Keene, and Rev. Charles B. Ferry of Peterborough; *Secretary*, — Rev. John C. Learned of Exeter; *Treasurer*, — Benjamin Grover of Concord; *Directors*, — S. M. Wheeler of Dover, A. L. Jones of Portsmouth, Rev. Livingstone Stone of Charlestown, Hon. H. A. Bellows of Concord, B. F. Whidden of Lancaster, Alfred A. Perry of Manchester, and A. A. Parker of Fitzwilliam. — At the afternoon session, reports were presented from the various Societies connected with the Association; after which, Rev. Charles Lowe, Secretary of the American Unitarian Association, was invited to address the meeting, who then briefly explained the plans of that Association with regard to missionary work in New England. Evening services were held in the church, where a sermon was preached by Rev. Charles B. Ferry, of Peterborough. — Thursday morning, after a prayer and conference meeting, the convention re-assembled in the church to discuss the question, "Is Unitarianism, as a form of Christianity, susceptible of general and popular diffusion?" — the discussion being introduced by an essay from Rev. James De Normandie, of Portsmouth. At the close of the discussion, a resolution of thanks to Rev. A. W. Stevens was adopted, for the very acceptable manner in which he had discharged the duties of General Secretary and Director; and, as he had now removed from the State, he was, by a unanimous vote, made a life-member of the Association. A resolution was also passed conveying the thanks of the Association

to the parish in Portsmouth for their generous hospitality; and then, after the transaction of other business, the convention dissolved. — In place of the usual collation, the Portsmouth Society had arranged to take their guests on an excursion in the harbor; and this excursion took place on Thursday afternoon, — after which, the delegates departed to their homes.

Rev. HENRY L. MYRICK has accepted a call from the Society in Northborough, Mass.

Rev. HENRY WESTCOTT has accepted an invitation to take charge of the Society in West Dedham, Mass., for one year.

Rev. SAMUEL W. MCDANIEL, of Dorchester, Mass., has accepted a call from the Society in Brighton, Mass.

Mr. W. ELLERY COPELAND, a member of the senior class in the Cambridge Divinity School, has accepted a call from the Society in Brunswick, Me.

Rev. HERMAN SNOW has accepted an invitation to take charge of the Society in Marshfield, Mass., for six months.

Rev. JUNIUS L. HATCH, formerly of Concord, N.H., has accepted a call from the Society in Dighton, Mass.

ACKNOWLEDGMENTS.

1866.			
May 21.	From a friend in Boston		$500.00
„ 21.	„ J. T. Cotton, Southborough		10.00
„ 21.	„ Rev. Herman Snow, Rev. John Murray, and Rev. A. S. Ryder, as annual memberships		3.00
„ 22.	„ Society in Springfield, including life-memberships for the following persons: — Rev. C. A. Humphreys, C. W. Chapin, Mr. and Mrs. J. A. Rumrill, J. M. Thompson, Mr. and Mrs. George Bliss, Mrs. S. D. Walker, H. N. Case, H. Smith, Samuel Bowles, J. B. Rumrill, Mr. and Mrs. J. L. King, L. J. Powers, Mrs. E. H. Childe, Mrs. Rebecca Gordan, E. D. Chapin, G. Dwight, Jr., J. Kendall, and Miss L. D. Walker		1,800.00
May 22.	From Unitarian Association, Washington, D.C.		25.00
„ 22.	„ Rev. I. Codding, Bloomington, Ill.		10.00
„ 22.	„ Society in Uxbridge, additional		20.72

May	22.	From	Rev. Fred. Hinckley's Society, South Boston	$410.00
,,	22.	,,	Society in Northfield	170.00
,,	22.	,,	Rev. Dr. Bartol's Society, Boston, on account	1,500.00
,,	22.	,,	Society in Kingston	53.26
,,	23.	,,	a friend	25.00
,,	23.	,,	Society in Milton	123.00
,,	23.	,,	First Parish (Rev. Nathaniel Hall's), Dorchester	1,806.20
,,	23.	,,	Society in Cohasset, including life-membership for H. K. Hall	50.56
,,	24.	,,	Society in Concord, Mass., including life-membership for Nathan Barrett	345.00
,,	24.	,,	Society in East Cambridge	100.00
,,	24.	,,	Society in Charlestown, N.H.	100.00
,,	24.	,,	a friend	5.00
,,	25.	,,	Society in Framingham, including life-memberships for Mrs. W. Buckminster, Mrs. A. S. Lewis, and Mrs. Sarah L. Scott	339.00
,,	26.	,,	Society in Fitchburg	330.00
,,	26.	,,	Rev. Dr. Gannett's Society, Boston, on account	2,900.00
,,	26.	,,	Barton-Square Society, Salem, additional	70.00
,,	26.	,,	Harvard Chapel, Charlestown	5.00
,,	26.	,,	Rev. W. G. Babcock, as an annual membership	1.00
,,	28.	,,	Rufus Wyman, Roxbury, to make himself a life-member	30.00
,,	28.	,,	Robert Mason, Jacksonville, Ill.	5.00
,,	28.	,,	J. A. Shaw, as an annual membership	1.00
,,	29.	,,	Society in Walpole, N.H., including a life-membership for Rev. N. Seaver, Jr.	131.00
,,	29.	,,	Society in Groton	200.00
,,	29.	,,	Society in Easton	23.00
,,	29.	,,	Rev. J. T. Hewes's Society, Portland, Me., for Monthly Journals	52.00
,,	30.	,,	Rev. Dr. Bellows's Society, New York	4,000.00
,,	30.	,,	Society in Wilton, N.H., on account	10.65
,,	30.	,,	Society in Troy, N.Y.	100.00
,,	30.	,,	Mrs. N. Sawtell, and Mrs. L. Larkin, Pepperell, as annual memberships	2.00
,,	30.	,,	Society in Newport, R.I., for Monthly Journals	31.00
,,	31.	,,	Rev. S. Barber, as an annual membership	1.00
June	1.	,,	J. S. Hayward, Hillsboro', Ill.	50.00
,,	2.	,,	Society in Charlestown, on account	500.00
,,	2.	,,	Society in Chicopee	301.20
,,	2.	,,	Rev. T. H. Dorr, as an annual membership	1.00
,,	5.	,,	Society in Wayland	36.25
,,	6.	,,	S. R. Drury, as an annual membership	1.00
,,	8.	,,	a friend in West Newton	20.00
,,	9.	,,	Society in West Cambridge, additional	60.00
,,	10.	,,	Society in West Roxbury	80.00
,,	10.	,,	Mrs. Richmond, Providence, R.I.	100.00
,,	11.	,,	Society in Calais, Me.	30.00
,,	12.	,,	Society in Shirley	41.00
,,	14.	,,	Society in Framingham, additional	3.00
,,	15.	,,	Society in Exeter, N.H., additional	6.00
,,	15.	,,	Rev. C. Lincoln's Society, Hingham	51.56
,,	15.	,,	Societies in Providence, R.I., additional	600.00
,,	15.	,,	Society in Sterling, including life-membership for Charles H. Loring	157.00